CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, FEBRUARY 25, 1837. NO. 811.—VOL. XVI.—NO. 8.

RELIGIOUS MISCELLANY.

DR BEECHER'S REPLY TO DR PORTER'S LETTER.

[Concluded.]

In saying that I agreed with Dr Taylor, I had reference to his views of *actual sin*, as in all cases voluntary and not the result of a natural necessity! Is this a novelty? is it a heresy? or a doctrine which is to tear up old foundations? Until recently, in saying this, I supposed I agreed with you and Dr Woods, and the great body of New England divines, who hold to the doctrine of natural ability and moral inability. Am I to understand from your alarm that you think there are two sorts of actual sin, one voluntary, the other involuntary? and two sorts of qualifications for personal accountability, one including knowledge of law and natural ability, and the other utterly excluding it? So that one class of subjects may be sent to hell justly in circumstances, which would exonerate another class entirely from all blame. I am not an alarmist, but is it true brother, that in the most important Theological Seminary in our land, the philosophy of free agency and the nature of sin, are so explained as by implication to deny the distinction between natural and moral inability, and render it naturally impossible for a sinner to make to himself a new heart? And are we who hold to different views of the nature of sin and free-agency, already called upon for explanation on peril of being suspected of heresy. In uniting my friends at Andover in an argument with myself in discussing the subject of infant character and condition, I have certainly sinned ignorantly and in unbelief; but as at present advised, your request will be sacredly regarded, and in time to come, I shall speak for myself only, and such as may agree with me. You perceive, then, that I do say as you anticipated I might, not only that much of your apprehension is groundless, but that all of it is the result of misapprehension and mistake. I admit, however, that if my preaching produces misapprehension in the minds of others without any thing to account for it on their part, I ought to regard it as the result of some defect in my mode of exhibition. I am surprised, however, that you should think, that the charge of Arminianism by hyper-Calvinists or anti-Calvinists should need an explanation. The latter have for a long time charged me with Arminianism, because I preached free agency, which they insisted Calvinism denied, and so explained the doctrine of free agency and dependance, as stopped their mouths and superseded their power of misrepresentation and proselytism; and this has been my sin against some of this class in this city. Others have claimed me for the same reason that they have claimed brother Stuart, because it is hard to kick against the pricks, and much easier to claim an opponent than to answer him. Others have claimed me also, because they have so long caricatured Calvinism, that when they hear it truly stated, they have no way to shield themselves against the re-action of an abused public confidence, but to cry out, Oh that is not Calvinism, it is good Arminianism. This is the game which has been playing in this city, and I know of nothing, but the interposition of such fears as you express, that can avert the day of retribution, followed by a glorious reaction of public sentiment, in favor of unperverted evangelical doctrine.

But you will say why should Calvinists be alarmed? hyper-Calvinists are alarmed for the same reason that some of them were alarmed in the beginning at Andover Divinity, as not up to the mark—as mere milk and water—as running down orthodoxy, and verging to Arminianism, and for the same reason that some of them are alarmed now at the alleged apostacy of Dr Woods on certain points from new Divinity to old Calvinism.

Others, some ministers and more church members, who had been setting for years in the quietude of Antinomian inaction, waiting 'God's time' to come and move them, and liking God's time best of all, because it came so slowly, and ended so soon, and gave such long and glorious intervals for covetousness and sloth, have been alarmed lest I should put men up to action before God's time, and have been pained at my reproof of their sloth, and perversion of the doctrine of Divine sovereignty and dependence, as well as by the earnest importunity with which I inculcated the duty and the motives to immediate action.

They called it Arminianism, and went to sleep in their doctrinal sloth and profound self-complacency. It may be that it is the 'echo' of some such sermons which has reached your ears as being of Arminian tendency, for with some men all is Arminian which is not Antinomian. But my brethren who are not hyper-Calvinists, and are my friends, why should any of them be alarmed? That is the question which I wish them to answer, and I am all meekness to receive reproof or admonition, and all alacrity to reform, when my brethren, by whose confidence in me I have, under God, been sustained and carried through certainly the most arduous and difficult, and I hope it may yet prove to be the most useful part of my life, shall point out the well-founded, well authenticated cause of their solicitude.

I may here say that those of my brethren who have heard me most, and best understood my mode of expounding and vindicating the doctrines of the Bible, are not alarmed; and until the single exception of Dr C. was stated to me, I had no apprehension that any one, in whose confidence I had a right to rely, had any such fears as your letter indicates, or even any serious apprehensions at all. For the alarm of some of my brethren, those with whom for so long a time I had buckled on the harness, and with whom I took it for granted that my orthodoxy stood justly above suspicion, I cannot account, except by the unusual concurrence of circumstances, and the facility with which fear and suspicion once awakened are propagated even among good men.

It is true that in assailing error I have not in animated argument, measured out my language with the accuracy of metaphysical definition, and it is very probable that metaphysical ears have been startled, and smelt heresy in my hyperboles and metaphors; still the common people have heard me gladly, and have smelt no heresy in my doctrine that I can learn, and my Rev. friend and brother, the Bartlett Professor of Sacred Rhetoric at Andover, will not, I am sure, hang or burn me for any sins of that sort. There may be another cause or occasion of misapprehension in those who hear me transiently, in the fact, that my preaching until recently has been wholly adapted to the exigencies of a revival, consequently knowing the state of the congregations, I have gone to the Bible for remedies, as the physician would go to the store of the apothecary, to be applied not in contempt of system, but in the accommodation of elementary scriptural truth to personal exigencies under the guidance of experience and common sense, rightly dividing the word of truth, and giving to every one his portion in due season.

But incidental to such preaching, and heard every Sabbath by from fifty to one hundred strangers from all parts of New England, of all sorts of philosophy, orthodoxy, belief and unbelief, and unacquainted with my particular object, and entire system of doctrine, and unacquainted with what I had preached and explained to prepare the way for what they then heard, or with what I might next preach to guard and balance it, it would hardly fail that some should misunderstand. From this cause I cannot doubt that rumors have gone abroad, occasioned not by the faults of my preaching, but by its correct adaptation to the condition of my stated hearers. The state of the community in which my labors commenced and have been continued, affords another occasion of misapprehension and alarm to some. I found it to be the fact, that, between hyper-Calvinistic and philosophical necessitarian tendencies, the doctrine of dependence had been reiterated and over stated, till it had produced extensively in the community the results of fatalism with multitudes. If free agency was admitted at all, it was so out of sight, or so dimly seen in the back ground, that a large portion of the community had ceased to fear the practical influence of the doctrine of accountability, while many were in theory and more in feeling—fatalists. In this condition the people did not need high toned Calvinism on the point of dependence, they had been crammed with it, and were dying with that exclusive aliment, and needed a long and vigorous prescription of free agency to produce an alterative, and render the truth salutary, by administering the proper portions in due season. Nor was there for a long time any danger of overaction on the subject of free agency and natural ability. The Antinomianism of perverted Calvinism, and the fatality of philosophical necessity, made it an obvious policy and an imperious duty to indoctrinate the community thoroughly in the true principles of God's moral government, and in the nature, reality, and responsibilities of free-agency,—it had been any thing rather than wisdom, it had been infatuation to have swung out with such preaching as you commend. If it would have done good to some, of which I have no doubt it would, I am cofifident it would have done great evil to very many more. Anti-Calvinists would have been needlessly but certainly confirmed in their prejudices, and would have girded more closely their cloak of error, which now the balanced exhibitions of truth are inclining many to hold loosely and not a few to cast away.

I did not doubt when my labors commenced here, that the times would come, when the whole system in its just proportions might be exhibited without repellancy and with increased effect; and before I had received your letter, I had felt the propriety of beginning to balance the overactings of free agency, by giving more prominence, and frequency, and power to the doctrine of absolute dependence on the Holy Spirit. That I have made no mistake in judgment I will not say, but of this I am confident, that no man can be qualified to fill the station to which God has called me, and to meet the responsibilities that have rested on me, without acting for himself upon some general plan which he alone can fully comprehend, and cannot stop at every step to vindicate and explain; and if I possess the capacity which you ascribe to me, I think my expectations were not unreasonable that my brethren would repose in me the confidence which is indispensable to success on the part of every man whom God calls to high stations and high duties in this eventful day.

The equity of this principle you will not deny; the violation of it in respect to some of the faculty of your Seminary, you I know felt keenly; whether I have any cause to complain in this respect, I may be too much interested to decide. But I have too long delayed to mention what I regard as the '*sine qua non*.' All your fears concerning all the preceding, were only concurring, and amplificatory causes, which had never waked up and run together but for the attraction of this one. I allude to that 'battery' as you call it, which 'just in this solemn conjunction is opened at New Haven,' and one of the great guns of which you seem to think I have engaged to man at Boston. Now against this assumed coalition between me and brother Taylor I protest, for no man's opinions will I consent to be made answerable, by common fame or suspicion, and only as I specifically adopt and profess them. I love brother Taylor and New Haven, and I love brother Woods and Andover, with both I agree as I suppose, in all the fundamental doctrines, and with both on some points of speculation I differ as they do from one another. You conjure me, unless constrained by an overwhelming sense of duty to pause, re-examine, read and pray, before I pass the Rubicon. I have already told you I have no Rubicon to pass, and, as to reading, and re-examination, and prayer it is what I have been about, especially the past three years; it has been my chief employment to revise my sermons and collect the cream of the last thirty years labor, and if I have ever preached with truth and discretion, it is since I have been in Boston. On reviewing the whole of my course under the urgency of your expostution, which avails with my heart and head more than that of almost any other man, I perceive but two things which demand my attention; the first is, to go on as the state of this community admits, in adjusting the symmetrical proportions of the systems of free agency and dependancy; the other is, since I am apprized of the need of it, to be as careful to explain and guard against misconception on the subject of dependence on the Holy Spirit, as I have been in establishing the doctrine of free agency in opposition to fatalism; but as to my hyperboles and metaphors, alas! I shall despair of ever reducing them to logical precision but shall probably go on sinning as I have done.

It is my hope and expectation, that the preceding explanations will be satisfactory; a work, which for few men in this world, worn down and exhausted as I have been by other cares and labors, would I have attempted, almost, my good brother, for no one but yourself, whom certainly above most this side Heaven, I love and confide in.

Should any point remain unexplained, about which your fears still cluster, you will have the goodness to tell me in short metre definitely, wherein you think me in error, and what you take to be the truth in the case. But should the account which I have given of myself and my stewardship, be satisfactory, I need not ask you to take the responsibility of extending the satisfaction to all who have seen your letter to me, or whose fears your own fear and conversation may have excited. With unfeigned and unabated affection and confidence, I remain your friend and brother. LYMAN BEECHER.

I have only to add, that the above letter was carried by myself to Andover, and read to Dr. Porter, in the presence of Dr. Woods, Professor Stuart, Dr Justin Edwards, Mr Cornelius, and several others. Dr Porter professed himself satisfied; he said there was one point, though not material, on which his mind was in suspense, and which he should like to look at again. A large portion of the next day was devoted to free conversation, in which he repeated his expressions of cordial satisfaction. I left the letter in his hands for perusal, to be returned to me, which soon after it was, with a written note reiterating the expression of his satisfaction with the sentiments I had expressed, and the explanations I had given in the letter. It was but a short time before I left Boston for the west, that he signified his desire to read the letter again; I sent it to him, and after a short time he returned it, with another note, expressing with increased intensity of terms, his satisfaction with my views and explanations contained in the letter, and his gratitude for what he was pleased to call, the very Christian manner in which I had borne and replied to the trying implications in his letter. I have only to add that these reiterated declarations of satisfaction and confidence, of my brother Dr Porter, were never reversed, but on my consultation with him in respect to my duty, in accepting the call to Lane Seminary, they were renewed. I stated expressly, that I would not go to the west, without the support of those friends, on whose protection I had been accustomed to rely, and requested him not to advise me to go, unless I might carry with me the confidence of his sanction and approbation; and on this condition he advised me to accept the call. I need not add that a general satisfaction was expressed by the other persons who were present, and heard the letter read; and I have recent evidence, written and verbal, that this confidence remains still unimpaired.

How a copy of Dr Porter's letter came into the hands of him who sent it for publication, I shall not inquire; but that he, Dr Porter, gave it to any one without communicating the fact, that it had been satisfactorily answered, I shall not believe upon anonymous testimony; and that he gave it for publication, without any such explanation, or for publication at all, I shall not believe upon any testimony; for his honor, and conscience, and delicate sense of propriety, were not surpassed by any man I have known. Who has done this injustice to the dead, I know not, or why a letter of Christian fidelity, which had answered its purpose to the entire satisfaction of the writer and his friends, should be published I know not; and whether its publication can be justified on the principles of the Gospel, or by the laws of our church, I leave for the decision of those who have done it, and for the judgment of the Christian community, and for the decision of God the judge, praying, that if any wrong has been done it may be forgiven.

The declaration that I have evaded the consequences of a trial for unsoundness in the faith by concessions may lead to misapprehension, if it be not remembered, that in respect to doctrines on my trials I explained and justified, conceding only defect in phraseology as transferred from one region of the church to another, admitting my obligation and avowing my purpose to employ phraseology that should not be liable to misconception and alarm; how far my resolutions have been kept, and with what success they have been executed my 'Views on Theology,' must decide; but as extensively the disciples of both schools have expressed themselves satisfied, and my good brother Engles has been pleased to say that 'they appear in a great measure unobjectionable,' I venture to cherish the hope that not only I may escape the suspicion of heresy, but that our whole unhappy church may perceive that there is a common ground of language and doctrine on which we may meet to interchange the hand of fellowship, and heal the wounds of the church and cultivate affection and contend earnestly for the common faith and maintain the unity of the Spirit in the bond of peace, introductory to the fast coming day when one Lord and one faith shall unite the universal church and lead her on to victory.

I am as before yours,

LYMAN BEECHER.

Industry is the great moralizer of man. The great art of education, therefore, consists in knowing how to occupy every moment in well directed and useful activity of the youthful powers.

FOR THE REGISTER AND OBSERVER.

DR. BRIGHAM ON THE 'INFLUENCE OF RELIGION UPON HEALTH.'

The author towards the close of his book remarks, 'It would be, at least, affectation in me, to pretend that I expect it to receive the approbation of all.' He might have said, 'I am very sure some thundering anathemas will be hurled against me.' For his book is well adapted to draw down upon him the wrath of all advocates of 'protracted meetings,' and 'exciting measures.' But he is fortunate now in being able to appeal to certain great authorities, that have declared their disapprobation of the machinery of modern revivals. Still he has not escaped virulent attacks and false accusations. But we would not take up his book in this spirit, though we take it up to note things worthy of censure. He has well exposed the fanatical delusions which have prevailed in this country and others, respecting special, visible operations of the Holy Spirit, and shown that the striking phenomena of the new measure revivals are familiar to physicians under the names of various diseases, as epilepsy, catalepsy, and so forth And the picture of revolting manifestations of the religious sentiment common in past times, but now almost unknown, gives a cheering account of the progress of our race.

But, on the ground that they have been productive, always, of contention, and often of injury to health, Dr Brigham proceeds to examine the authority on which the Lord's Supper and Baptism rest, and advises the discontinuance of these holy rites of our religion. Here we are at issue with the author, and must say, that he has presented the evidence on the subject very superficially, and, considering how accessible the evidence was to him, very unfairly. In respect to the Lord's Supper, he quotes the several accounts of its institution in the first three Evangelists, mentions that St John omits the account in his Gospel, and, without even alluding to St Paul's account in the first Epistle to the Corinthians, except to say in a quotation from Robert Barclay, that St Paul mentions the ceremony, he concludes thus: 'Having shown, as it appears to me, that this rite derives no support from the instructions of Christ, I proceed to say that it ought to be abandoned.' Contrast this with what he says in regard to St Luke's account, three pages before. "There is, to be sure, a slight command contained in the words, 'This do in remembrance of me,' but this was said of eating the bread, and not of drinking the wine." Note the inconsistency of the two passages. But why was St Paul's account, which gives this command in regard to both the bread and the wine, not quoted in full, as those of the Evangelists were?—Especially as the quotation from Barclay must have reminded the author that St Paul had described the institution of this rite. Was Dr B. too indifferent to the truth on this subject to take the trouble to present the apostle's testimony in full? or was that testimony too explicit for his purpose? or was the authority of the great Apostle of so little weight that it did not deserve to be placed by the side of that of St Matthew, St Mark and St Luke?

Dr Brigham, like others who think with him, dwells on the brevity of the Evangelists' account of so important an institution, and upon the absence of the command, 'This do in remembrance of me,' in the Gospels of St Matthew and St Mark, arguing that these are strong indications against the perpetuity of the rite. But the true state of the case here, seems to be this. Every attentive reader will perceive that the whole Gospel history is an exceedingly brief narrative of the Savior's life and ministry. Then it must be remembered that the first three Gospels appear to have been written about thirty years after our Savior's ascension. Now it is evident that at that time the rite was commonly observed, and had been enjoined by the Apostles upon their converts. The Acts and the Epistle to the Corinthians prove this. In the former there is mention that the disciples 'continued steadfastly in the apostle's doctrine, and fellowship, *and in breaking of bread*, and in prayers;' with other passages to the same effect. And in the latter, Paul says, 'For I have received of the Lord that which *I also delivered unto you*, that the Lord Jesus, the same night in which he was betrayed, took bread,' &c. If then, the rite was commonly observed when St Matthew and St Mark wrote, and the propriety of observing it was unquestioned, as the testimony of antiquity shows, the necessity of repeating the command, 'This do in remembrance of me,' was not so great, but that they might have passed it by without being conscious of any important omission. In other instances, we find one Evangelist omitting to relate what is contained in another, and there was very early an opinion that St John wrote his Gospel by request, in order to supply what was omitted in the other three. Dr B. thinks this could not be, because John mentions some things which are found in the other Gospels. But this is not a valid objection. John might have thought those things important enough to be repeated, or necessary to the connexion of his narrative. It is sufficient to say that his Gospel contains a great deal that is invaluable to the Christian believer, which is not found in the others. Besides, the arraying of one Evangelist's omission against the assertion of another, to impeach the authority of that assertion, is unreasonable. Look at those holy men, bound together by the ties of their wonderful past experience, of their common feelings, lot, purposes, hopes, and solemn responsibilities, meeting together, living together for years after their Master's ascension. With what frequency and intense interest must they have conversed on the events of the Savior's ministry, until they were perfectly familiar to all! How must they have dwelt upon those events in their teaching to the people! Can we then suppose that St Luke has fallen into the error of transmitting so important a command, while St Matthew, St Mark, and St John were ignorant of this command having been given? They must have known it, whatever be the reason why they have not given it in their Gospels. The conceded fact, that the apostles did observe this rite in remembrance of their Lord, is evidence enough that they knew the command, and often conversed upon it. The very universality of the knowledge of it may have been the reason, as we have before suggested, why they omitted it. But thanks to the Great Head of the Church, we are not obliged to rest here. He raised up by especial miracle and revelation, another distinguished apostle to extend the bounds, and guard the purity of his Church. And St Paul relieves us of all doubt on this subject. It has been the practice of some to underrate the Apostle's testimony on this point; but why they should, we cannot see. Is not the word of St Paul as good, to say the least, as that of any other Apostle or Evangelist, in regard to points of Christian faith and duty? He says in the Epistle to the Galatians, 'But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelations of Jesus Christ.' Can higher authority be produced for the teaching of any Apostle or Evangelist? And in relation to the subject now under consideration, he says expressly in his account, which we will now quote, '*For I have received of the Lord that which I also delivered unto you*, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.' Can we ask for any thing more explcit than this? But some think it strange that St Paul should be so much more explicit than the Evangelists, two of whom were present at the institution of the rite. But the reason, we think, is obvious. In process of time, abuses crept into the celebration of this memorial, kept through all the Apostolic Church. The Corinthians mistook its nature and design. It became St Paul's duty to rebuke them and correct their error. And how could he better show them how far they had departed from the proper mode of celebrating this rite, than by giving them a particular account of its institution by our Lord. The occasion called for explicitness. It was necessary that the first instructions which they received when they established the celebration in their Church should be renewed with such distinctness, that they might not fall into error again. The Apostle's testimony is clear. And when to this is added that of the Evangelists as cumulative evidence, the argument is conclusive for the perpetuity of this ordinance. And we regret extremely that Dr B. who has written some things well, should have taken up the subject in such manner as to make us doubt not only his accuracy, but also his honesty. But here we must stop for the present. A. C. P.

Buffalo, N. Y.

LETTER TO THE EDITOR OF THE CHRISTIAN PALLADIUM.

Boston, Jan'y 11, 1837.

Dear Sir;—I received yesterday your letter in which you inform me that my writings have been read with interest by the body of Christians to which you belong, and at the same time assure me that a communication made to them through your paper will be read by numbers, and will effect much good. I thank you for your kind expressions. I wish I could anticipate from my labors the benefits which you promise. I am not sure that the plainness of speech which I shall feel myself bound to use in your paper, will be acceptable to all your readers, nor am I sure that justice will be done by all to the motives from which I write. But as I advance in life, I have less dread of criticism, and greater fear of neglecting opportunities of doing good. I send you therefore a communication. My Christian brethren will receive it as from a friend, and will see in it, I hope, an expression of good will, though some of its views should differ from their own.

In the interview with me to which you refer in your letter, you will remember the strong interest which I expressed in the religious denomination of which you are a member. This interest I have expressed on all fit occasions. I am attracted to this body of Christians, by the fact, that they are gathered chiefly from the poorer classes of society. I rejoice indeed in all the triumphs of the gospel. I rejoice to see it bowing to its pure sway the minds of the educated, to see it entering the mansion of affluence, humbling the pride, rebuking the excess, enlarging the sympathy, and sanctifying the enjoyments of the prosperous. But when I see it taking up its abode beneath the poor man's roof, kindling with new intelligence the countenances of the uneducated, elevating those who were exposed to vice in its grossest forms, inspiring with a deep tender love of God those who without its aid would have sunk into sensuality under the drudgery of life, when I see it carrying peace, and hope to the spirit which would otherwise be broken with toil and grief, and making the obscure hut a temple of the divinity, I seem then to witness its most blessed influence. Those bodies of Christians, who are gathered chiefly from the laboring classes, remind me of Jesus, now entering the fisherman's dwelling, and now preaching the gospel in the highway to the poor. They remind me of those ancient miracles of mercy when God sent down the manna in the desert, and caused the fountain to gush from the rocky soil.

But it is not this circumstance which has given me the greatest interest in your body. I look on them with singular pleasure because they 'stand fast in the liberty wherewith Christ hath made us free.' Their honorable distinction is, that they bow to the authority of no human master, bear no human name, acknowledge no human creed, claim no jurisdiction over others' consciences, nor suffer others to dictate to themselves. 'Christian freedom' is their watchword. They cast off every human yoke that they may bow more unreservedly to the easy yoke of Christ. I honor them for this free spirit more than if they worshipped in cathedrals, and held like the Roman Church nations at their feet.

The spirit of freedom is not only professed, but acted out in your churches. You ask nothing for admission into them but that a man should acknowledge Christ's authority and show in his life that he is disposed to respect it. You send him to the Scriptures and do not dictate to him what he shall find there. Your churches accordingly embrace a greater variety of opinions than can be found in any other. I have conversed with one of your number, whose views of the Savior would I think satisfy most Trinitarians. Others I have known who believe in the pre-existence of Christ. I have heard of others who believe that he did not exist before his birth. These all meet as brethren, rejoicing to recognize in one another Christ's spirit, though differing as to his rank, and joining their efforts in recovering their fellow men from sin and condemnation. Your denomination is a practical proof that christians interpreting the scriptures for themselves may live together in peace, and may join great fervor with great liberality of opinion. A more important lesson could not be taught. All sects embody some great truth—this shines forth with peculiar brightness from your denomination.

'God's Word and not human creeds!' this is your motto. May you live and die by it. Strange that there should be need of any testimony to this great principle! My aversion to human creeds as bonds of Christian union, as conditions of Christian fellowship, as means of fastening chains on men's minds, constantly gains strength. My first objection to them is that they separate us from Jesus Christ. To whom am I to go for my knowledge of the Christian religion, but to the Great Teacher, to the Son of God, to him in whom the fulness of the divinity dwelt. This is my great privilege as a Christian, that I may sit at the feet not of a human but divine master, that I may repair to him in whom truth lived and spoke without a mixture of error; who was eminently the Wisdom of God and the light of the world. And shall man dare to interpose between me and my heavenly guide and Savior, and prescribe to me the articles of my Christian faith. What is the state of mind in which I shall best learn the truth? It is that, in which I forsake all other teachers for Christ, in which my mind is brought nearest to him; it is that in which I lay myself open most entirely to the impressions of his mind. Let me go to Jesus with a human voice sounding in my ears, and telling me what I must hear from the great teacher, and how can I listen to him in singleness of heart? All protestant sects indeed tell the learner to listen to Jesus Christ; but most of them shout around him their own articles so vehemently and imperiously, that the voice of the heavenly master is well nigh drowned. He is told to listen to Christ, but told that he will be damned, if he receives any lessons but such as are taught in the creed. He is told, that Christ's word is alone infallible, but that unless it is received as interpreted by fallible men, he will be excluded from the communion of Christians. This is what shocks me in the creed-maker. He interposes himself between me and my Savior. He dares not trust me alone with Jesus. He dares not leave me to the word of God. This I cannot endure. The nearest possible communication with the mind of Christ, is my great privilege as a christian. I must learn Christ's truth from Christ himself, as he speaks in the records of his life, and in the men whom he trained up, and supernaturally prepared to be his witnesses to the world. On what ground, I ask, do the creed-makers demand assent to their articles as condition of church membership or salvation? What has conferred on them infallibility? 'Show me your proofs,' I say to them, 'of Christ speaking in you. Work some miracle. Utter some prophecy. Show me something divine in you, which other men do not possess. Is it possible, that you are unaided men like myself, having no more right to interpret the New Testament than myself, and that you yet exalt your interpretations as infallible standards of truth, and the necessary conditions of salvation. Stand out of my path. I wish to go to the master. Have you words of greater power than his? Can you speak to the human consciences or heart in a mightier voice than he? What is it which emboldens you to tell me what I must learn of Christ or be lost?'

I cannot but look on human creeds with feelings approaching contempt. When I bring them into contrast with the New Testament, into what insignificance do they sink! What are they? Skeletons, freezing abstractions, metaphysical expressions of unintelligible dogmas, and these I am to regard as the expositions of the fresh, living, infinite truth which came from Jesus! I might with equal propriety be required to hear and receive the lispings of infancy as the expressions of wisdom. Creeds are to the scriptures, what rushlights are to the sun. The creed maker defines Jesus in half a dozen lines, perhaps in metaphysical terms, and calls me to assent to this account of my Savior. I learn less of Christ by this process, than I should learn of the sun, by being told that this glorious luminary is a circle about a foot in diameter. There is but one way of knowing Christ. We must place ourselves near him, see him, hear him, follow him from his cross to the heavens, sympathize with him and obey him, and thus catch clear and bright glimpses of his divine glory.

Christian Truth is Infinite. Who can think of shutting it up in a few lines of an abstract creed? You might as well compress the boundless atmosphere, the fire, the all pervading light, the free winds of the universe, into separate parcels, and weigh and label them, as break up christianity into a few propositions. Christianity is freer, more illimitable than the light or the winds. It is too mighty to be bound down by man's puny hands. It is a spirit rather than a rigid doctrine, the spirit of boundless love. The Infinite cannot be defined and measured out like a human manufacture. It cannot be reduced to a system. It cannot be comprehended in a set of precise ideas. It is to be felt rather than described. The spiritual impressions which a true Christian receives from the character and teachings of Christ, and in which the chief efficacy of the religion lies, can be poorly brought out in words. Words are but brief, rude hints, of a Christian's mind. Its thoughts and feelings overflow them. To those who feel as he does, he can make himself known; for such can understand the tones of the heart; but he can no more lay down his religion in a series of abstract propositions, than he can make known by a few vague terms the expressive features and inmost soul of a much loved friend. It has been the fault of all sects, that they have been too anxious to define their religion. They have labored to circumscribe the infinite. Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas which he can express in detached propositions. It is a vast and ever unfolding whole, pervaded by one spirit, each precept and doctrine deriving its vitality from its union with all. When I see this generous, heavenly doctrine compressed and cramped in human creeds, I feel, as I should, were I to see screws and chains applied to the countenance and limbs of a noble fellow creature, deforming and destroying one of the most beautiful works of God.

From the Infinity of Christian truth, of which I have spoken, it follows, that our views of it must always be very imperfect, and ought to be continually enlarged. The wisest theologians are children who have caught but faint glimpses of the religion; who have taken but their first lessons; and whose business it is 'to grow in the knowledge of Jesus Christ.' Need I say how hostile to this growth is a fixed creed beyond which we must never wander? Such a religion as Christ's demands the highest possible activity and freedom of the soul. Every new gleam of light should be welcomed with joy. Every hint should be followed out with eagerness. Every whisper of the divine voice in the soul should be heard. The love of Christian truth should be so intense, as to make us willing to part with all other things for a better comprehension of it. Who does not see, that human creeds, setting bounds to thought, and telling us where all enquiry must stop, tend to repress this holy zeal, to shut our eyes on new illumination, to hem us within the beaten paths of man's construction, to arrest that perpetual progress which is the life and glory of an immortal mind.

It is another and great objection to creeds, that wherever they acquire authority, they interfere with that simplicity and godly sincerity, on which the efficacy of religious teaching very much depends. That a minister should speak with power, it is important that he should speak from his own soul, and not stu-

diously conform himself to modes of speaking which others have adopted. It is important, that he should give out the truth, in the very form in which it presents itself to his mind, in the very words which offer themselves spontaneously as the clothing of his thoughts. To express our own minds frankly, directly, fearlessly, is the way to reach other minds. Now it is the effect of creeds to check this free utterance of thought. The minister must seek words which will not clash with the consecrated articles of his church. If new ideas spring up in his mind, not altogether consonant with what the creed monger has established, he must cover them with misty language. If he happen to doubt the standard of his church, he must strain its phraseology, must force it beyond its obvious import, that he may give his assent to it without departures from truth. All these processes must have a blighting effect on the mind and heart. They impair self respect. They cloud the intellectual eye. They accustom men to tamper with truth. In proportion as a man dilutes his thought, and suppresses his conviction, to save his orthodoxy from suspicion; in proportion as he borrows his words from others instead of speaking in his own tongue; in proportion as he distorts language from its common use, that he may stand well with his party; in that proportion he clouds and degrades his intellect, as well as undermines the manliness and integrity of his character. How deeply do I commiserate the minister, who, in the warmth and freshness of youth, is visited with glimpses of higher truth than is embodied in the creed, but who dares not be just to himself, and is made to echo what is not the simple, natural expression of his own mind! Better were it for us to beg our bread and clothe ourselves in rags, than to part with christian simplicity and frankness. Better for a minister, to preach in barns or the open air, where he may speak the truth from the fulness of his soul, than to lift up in cathedrals, amidst pomp and wealth, a voice which is not true to his inward thoughts. If they who wear the chains of creeds, once knew the happiness of breathing the air of freedom, and of moving with an unincumbered spirit, no wealth or power in the world's gift, would bribe them to part with their spiritual liberty.

Another sad effect of creeds is, that they favor unbelief. It is not the object of a creed to express the simple truths of our religion, though in these its efficiency chiefly lies; but to embody and decree those mysteries about which christians have been contending. I use the word 'mysteries,' not in the scriptural but popular sense, as meaning doctrines which give a shock to the reason and seem to contradict some acknowledged truth. Such mysteries are the staples of creeds. The celestial virtues of Christ's character, these are not inserted into articles of faith. On the contrary, doctrines which from their darkness or unintelligibleness have provoked controversy, and which owe their importance very much to the circumstance of having been fought for or fought against for ages, these are thrown by the creed makers into the foremost ranks of the religion, and made its especial representatives. Christianity as set forth in creeds is a propounder of dark sayings, of riddles, of knotty propositions, of apparent contradictions. Who on reading these standards would catch a glimpse of the simple, pure, benevolent, practical character of Christianity. And what is the result? Christianity becoming identified, by means of creeds, with so many dark doctrines, is looked on by many as a subject for theologians to quarrel about, but too thorny or perplexed for common minds, while it is spurned by many more as an insult on human reason, as a triumph of fanaticism over common sense.

It is a little remarkable that most creeds, whilst they abound in mysteries of human creation, have renounced the great mystery of religion. There is in religion a great mystery. I refer to the doctrine of Free-will or moral liberty. How to reconcile this with God's foreknowledge and human dependence, is a question which has perplexed the greatest minds. It is probable that much of the obscurity arises from our applying to God the same kind of foreknowledge as men possess by their acquaintance with causes, and from our supposing the Supreme Being to bear the same relation to time as man. It is probable that juster views on these subjects will relieve the freedom of the will from some of its difficulties. Still the difficulties attending it are great. It is a mystery in the popular sense of the word. Now is it not strange, that theologians who have made and swallowed so many other mysteries, have generally rejected this, and rejected it on the ground of objections less formidable than those which may be urged against their own inventions. A large part of the protestant world have sacrificed man's freedom of will to God's foreknowledge and sovereignty, thus virtually subverting all religion, all duty, all responsibility. They have made man a machine and destroyed the great distinction between him and the brute. There seems a fatality attending creeds. After burdening Christianity with mysteries of which it is as innocent as the unborn child, they have generally renounced the real mystery of religion, of human nature. They have subverted the foundation of moral government, by taking from man the only capacity which makes him responsible, and in this way have fixed on the commands and threatenings of God the character of a cruel despotism. What a lesson against man's attempting to impose his wisdom on his fellow creatures as the truth of God.

To your honor be it said, you have, as a denomination, steadfastly rejected human creeds as tests of Christian character, and the conditions of salvation. The right of private judgment, the right of every man to study the scriptures for himself, this you have steadfastly asserted. May your testimony be blessed by God. May you bear your part in freeing the Christian world from that yoke of creeds and human authority, which has bowed it to the dust.

I have now expressed my strong interest in your denomination. Let me next speak of what seem to me its defects; and suffer me to speak plainly. My friendship you cannot doubt. Grant me the privilege of a friend, and if you question the soundness of my remarks, do justice to the spirit from which they proceed.

In the first place I apprehend that your ministers are accustomed to appeal too strongly and habitually to the principle of Fear in their hearers. I am aware that the consequences of sin are to be set forth plainly and solemnly; but there is danger, lest the consequences of sin be more dreaded than sin itself, lest visions of hell become so vivid and subduing as to impair the force and freedom of the mind, lest religion, beginning in an ungoverned terror, should take a character of servility and gloom. Men must not be so stormed by threatenings as to lose the command of their minds, and the power of judging between truth and falsehood, as to become passive instruments in the hands of the minister. There is an immense difference, which should never be forgotten, between abhorrence of sin and dread of punishment, between a natural conviction of ill-desert, and overpowering apprehension of future misery. I understand that such terror is awakened among you, that the sinner often considers himself as without hope. Now this must be wrong; for such an apprehension is false, unscriptural, opposed to the great doctrine of God's desire that every man may be saved. It is virtual unbelief. How can it come from the spirit of truth? A long discussion would be needed to show the proper use of fear in religion. I can only say that I fear it is used excessively in your body.

Again, I fear you err in mistaking the sudden and strong emotions which accompany the first serious attention to religion for religion itself. Men under the preaching of your ministers are awakened to their guilt and danger, and on the first dawning of the mercy of the gospel are transported with hope and joy. Such emotions, however encouraging as means, preparations and promises of piety, do not yet constitute piety! Religion is the supreme love of God and goodness, and it proves its supremacy by conquering the passions and changing the habits and life. Religion is something different from strong feelings, though these may and do give it much aid. It has but one sure unfailing proof, and that is the conquest of temptation, or obedience to God and conscience in opposition to interest and passion. I cannot reconcile with these views the percipitancy with which you pronounce men Christians and converts on the ground of some sudden uncertain fears, hopes and resolutions.

This leads me to observe in general, that I fear you measure religion too much by emotions and feelings, and do not look enough to the only sure test, the progress of the individual in crucifying his 'besetting sin,' and in performing amidst temptation the duties of the Christian life. It is easy to feel strongly, especially, under a moving teacher. It is hard to deny ourselves. Strong feeling is showy and noisy. Self-denial and humility are silent and shrink from display. Can we wonder that the former has been too much made the test of character. Men ought indeed to feel. I would not have them stone; but the true feeling is that which shows itself in good and holy living. Men filled with the notion that God has saved them, and with bright ideas of the happiness which awaits them, may be much affected by their supposed deliverance, and yet be wholly wanting in true religion. True piety does not rest on the notion of our particular salvation. It is disinterested. It loves God for himself, loves Christian virtue for its own sake, loves Christ for the heavenly beauty of its character; and its great desire is to obtain that perfection of spirit and life, which God delights in, and which makes us one with Christ. I doubt not that this divine love, manifested in resisting every evil passion and habit, and in strivings after perfection, is the joy and crown of many of your members. I fear, however, that vague *passionate* religion is too often preached, and too often rested in as a preparation for heaven.

I will state one thing which makes me fear that religion is not viewed among you sufficiently as a practical principle, which is to be judged of chiefly by the common life. In this city I have heard complaints of your female members, who are domestics in families, as neglecting the duties and the interests of their employers in their anxiety to attend church meetings. Were I told, that they prefer a conference, in which their religious feelings are moved, to labor in their vocation, I should not wonder. This is very natural. But the unhappiness is, that they think there is more religion in the former than in the latter, more religion in self-gratification than in self-denial. The truth is, that it is a stronger sign and expression of piety to perform hard work cheerfully as the appointmtnt of providence, to discharge thoroughly and faithfully our obligations to our employers, to govern our tempers amidst provocation, to assert our rights mildly, to bear our burdens patiently, than to be excited by an ardent preacher.

In speaking of domestics as I have done I have no thought of throwing blame on them alone, or of exculpating their employers. Both parties have much to learn. Both are often chargeable with unfaithfulness. The head of the family oftens wants a true interest in the domestic, in her improvement and happiness, often wants a just respect for her happiness and feelings; and the domestic often fails to make the welfare of the family her own, and to exert herself to make the house in which she lives peaceful and happy. They that dwell under one roof should be one another's friends, helpers, and servants. They should be bound to one another by a holier tie than self interest. Their connection should be hallowed by Christian love. I respect the station of a domestic. Her place is among the most important. It depends on the domestic whether our houses shall be abodes of peace, order, and cheerfulness, or of confusion, disquiet, and contention. It is from feeling the importance of her duties at home, that I regret that she should forget that home is the true place for exercising and manifesting her religion.

Let me name one more defect in your class of Christians. It is in my view great. I refer to the want of exertion among you to procure a better educated ministry. It is astonishing that in an age of so much light, and amidst the great efforts of all other sects to establish schools, for training up able preachers, nothing should be done in this particular by your denomination.

I am aware that there are objections to theological education in the minds of some of your brethren. Some of them say that the teaching of the Holy Spirit is the best preparation for the minister, and that spiritual illuminations, make other instruction needless. The minister, they say, if taught of God, can dispense with all other teachers. It will be readily granted that without the aid of the holy spirit all other aid will be unavailing; but this does not prove that the minister stands in no need of study and careful education. For how does the Holy Spirit teach? I answer it teaches outwardly and inwardly. It teach outwardly by the Scriptures; but who will pretend that the scriptures are books which can be understood without study, that God has spoken in them in a language so adapted to every capacity as to require no laborious investigation, as to secure all who read them from error. Was not the New Testament written in a different language from their own; and is it not true in this, as in all cases, that the translators may be better understood by an acquaintance with the original? Do we not find in this book perpetual references to the times when they were written, and must not much of these be obscure unless we derive from history a knowledge of those times? Do not the writings of so distant an age require much critical explication? Is it not a fact that wise and good men have interpreted differently the same passages, and ought not the minister to be able to judge of the arguments by which each defends his construction? Should not he whose business it is to explain the scriptures seek all the lights by which the true meaning may be revealed? Is is not plain that the Holy Spirit in giving us the scriptures, did not mean to exempt the expositor of them from study? The simple fact that the minister is needed to expound them, is proof enough of the need of a theological education.

But the holy Spirit is an inward as well as outward teacher. It acts within us as well as gives outward advantages. But how is the Holy Spirit an inward teacher? It does not, I apprehend, speak immediately to the understanding, but it enlightens the understanding through the heart. It does not say 'this doctrine is true and that false,' but it forms within us that upright impartial temper, that love of God and goodness, by which we are qualified to distinguish between the true and the false, between God's teachings and man's invention. The great source of error and darkness in religion is not the weakness of the intellect, but the selfishness and corruption of the heart. Make a man pure in heart, and you prepare him at once to see or know God. Truth is always shining on our minds; but the eyes of our minds are shut, blinded by evil passions. To open the inward eye, to give us freedom from the selfish and earthly propensities which darken the soul, to remove corrupt biasses, and to inspire a hunger and thirst for truth, such is the work of the Holy Spirit within us. In other words, it is not the design of the Holy Spirit to save us from study and effort by telling us every truth which we need to know; but it prepares us by cherishing inward purity to seek the truth for ourselves. It enlightens us, by opening our eyes to see, observe, inquire, examine. We must never think that God's influence is exerted on us to save us from the necessity of using our powers laboriously and habitually. It is given that we may use them more effectually, may study more faithfully. What single good is there which God gives us without our own efforts? Can the minister imagine that he is to secure the pearl of heavenly truth without patient labor? without using every help which providence affords?

I understand there is another objection in your society to a regular education of ministers. It is said by some of your number, that a minister to preach well, does not need learning, but religious experience. He is not to preach from books but from his own heart. If he *feels* religion he can teach it.' Now I acknowledge that this objection is founded in a great truth. There is no preparation for a minister so needed as religious experience. All books are worthless without it. The best preparation for teaching men to love God is to love him ourselves. No man can speak to other hearts like him, whose own heart is moved. He whose soul is touched with the moral beauty of Christ's character and with the greatness of his redemption, has the most important preparation for preaching Christ to the world. But experience is not of itself enough. If it were then every Christian would be fit for the ministry. But would you put into the pulpit every disciple, young and old, male and female, on the ground that to feel the power of religion is a sufficient qualification to make a public teacher?

Two considerations may show that the minister wants something more than experience. The first is that he needs much study and thought to interpret aright his own and others' experience. Religion is very imperfect in us all, and is mixed up with many feelings which are easily mistaken for it by the ardent and uneducated. How many workings of the passions pass for religion! How many natural impulses are mistaken for communications from God! How many superstitions wear the guise of piety! To separate what is genuine, substantial in religion from all its counterfeits, requires much thought and cultivation of mind, requires an acquaintance with the religious history of the world, requires a deep study of human nature, requires that we should avail ourselves of the observation and experience of enlightened Christians of other times. In other words, it requires that the minister should be a student.

But supposing the minister to gain all this knowledge without study, I observe in the next place, that to *communicate* it effectually requires a good education. It is one thing to know, and another to be able to teach. Ask an uneducated man to describe what he has seen with his own eyes. How often will he want language to do justice to his thoughts! How little will he understand the order in which they should be arranged! How will he degrade some grand idea by low expressions! The power of bringing out our minds clearly, of uttering our thoughts with power, is most important to a teacher. It is what above all things makes a good teacher; and without the helps of education it is very, very seldom acquired.

I have heard of one other objection in your society to the education of ministers. It is said that educated ministers lean on their learning and lose their dependance on God. This is wholly groundless. When a minister confides in his learning, the fault is with himself, not with his learning. He is unfit for his office. He wants piety. Were he not educated, he would trust to his natural gift. He would find some other idol to lean on. His own evil heart is the source of his error. The greater the learning of a truly religious man, the greater his humility, the more he feels his ignorance and his need of wisdom from above. Learning and piety are not foes. If they were, piety would fall under just suspicion. They are allies and friends. Let no denomination of Christians think of putting them asunder.

You *must*, you *must* think more of educating your ministers. Without new efforts for this end, you cannot take your proper place in the Christian world. You cannot exert the influence which belongs to you. You cannot do justice to your principles. I have received this last week an application from an agent of the Free Will Baptists for books to aid in establishing an extensive library in one of their institutions. I rejoiced to find this denomination, which agrees so much with yours, awake to the importance of an educated ministry. If you do not catch the same spirit, they will outstrip you; they will do more than you for the cause of truth and religious freedom. I wish they might provoke you to jealousy. My hopes of your usefulness will decline, unless I see you waking up to the duty of preparing for yourselves a more enlightened ministry. How you may best accomplish this object is a point for future consideration. There are very probably defects in the present modes of educating ministers, which you may avoid. You need not, you should not, servilely follow any present theological institutions. You cannot guard too jealously against modes of teaching your young men, which will infringe their freedom, or impair their fervor. Be as cautious as you will; only do something and do it effectually for this great end.

I have written, as you see, with great freedom; and I have so done, because I am accustomed to plainness of speech, and because my heart has been too full to allow me to guard and study my language. I will add that I have had too little time to wrap up my meaning in more ambiguous expressions. I have spoken of your ministers as generally wanting in education. Still I rejoice in their usefulness. I feel that a minister, scantily educated, but fervent in spirit, will win more souls to Christ, than the most learned minister, whose heart is cold, whose words are frozen, whose eye never kindles with feeling, whose form is never expanded with the greatness of his thoughts, and the ardor of his love. I feel that I and my brethren may learn much from yours. May we all throw more and more of our souls into our great and holy work. May we live and preach in view of the cross of our Lord. May we be more and more moved by the guilt and misery of the world, and join to bring it back to truth, to God, to peace. May Christians of every name, now broken into separate encampments, for war with one another, not for war against sin, at length lay down their unholy jealousies, and breaking through the barriers of narrow creeds, meet as brethren, and combine their wisdom, love, power, in the holy enterprise of spreading through the whole earth, the light and truth of the common Savior.

With Christian regard,
Your friend and brother,
WM. E. CHANNING.

FOR THE REGISTER AND OBSERVER.

WALKS AMONG MY PEOPLE.
No II.

When I left the school, I did not make all the calls I had previously intended. One family in particular it was my desire to have visited; but as the afternoon had nearly passed away before I reached the house, I deferred calling till another opportunity should present itself.

This family had recently lost their patriarchal head. My object was to express such sympathy, and offer such consolation as their bereavement and affliction required.

They had had a note up, as the expression is,—the Sabbath before, requesting the prayers of the congregation that this Providence of God might be sanctified to their spiritual improvement and everlasting good.

Whenever any of my people have a note up, I seldom defer calling upon them beyond a day or two. Sometimes I go immediately after meeting in cases of severe and dangerous sickness. I never wait till a note be offered, but always make it a point to call soon after hearing that any one of my people is seriously indisposed, or has buried a near relative. I never wait till I am sent for. Seasons of sickness and death in a family afford too precious an opportunity for religious conversation, and instruction in righteousness, not to be eagerly embraced by him whose peculiar duty it is, and I would add privilege also, to win souls unto Christ. We read that the *goodness* of God should lead men to repentance; and strange it is that it does not always do it. We can account for it only by the frailty of our nature, and the depravity of our minds. But the experience of most clergymen, I presume, will testify that in *adversity*, chiefly, men are brought to consider, and that at such times, our visits are most grateful, and most welcomed, and the subject of religion listened to with respect, if not with a deep and abiding interest.

I wish to say one word in regard to the custom of bringing notes on the Sabbath. Is it not getting into disuse, or degenerating into a mere form not very creditable to Christian sincerity? Is it not a puritanical custom, if you please so to term it,—worthy a religious continuance? Does its decline denote a better taste, more correct feeling, and juster conceptions of Christian duty? Or is it an evidence that piety is on the wane, and that the people are becoming less and less interested in the outward expressions of faith and love, only because they have less of the inward principle? Should the custom be encouraged, or discouraged by clergymen?

The day after I left the school, I went out again to visit the family I have now alluded to. I took a different road from the one I travelled before, hoping I should meet some of my people, after whose families I might inquire without the necessity of a formal call for this purpose. No incident occurred on my way perhaps worth mentioning,—yet I will just observe, that, as I came in sight of the house of a poor widow belonging to another denomination, I noticed one of my people unloading from his sled a large load of excellent wood. When I reached the house, two very large logs remained on his sled; they were the mountain oak; and such logs brought to the door for fire-wood, the *city people* seldom see. I at once perceived that it would be difficult, if not impossible for him to unload them alone. On recognizing each other, we bowed simultaneously, and I observed that I was glad he was remembering those who were 'widows indeed,' and at the same time seized a sled stake, and went to assisting him in unloading his giant logs. It was as much as we could both well do. After much hard lifting, we succeeded. I was thanked very respectfully for the aid I had rendered, and some fears were expressed that I had *soiled* my clothes. I told him no, I thought not. Indeed, they were not of a character to be much hurt, being very little better than his own. They were however, quite tidy, and no rents were visible,—my wife takes good care of that—she is excellent at patching, and darning, and is not ashamed of it either. After a few words on the state of temperance in his neighborhood, I gave him 'My Mother's Gold Ring,' to circulate in a few families where I thought it might convey benefit. Then, bidding him good bye, I went on my way.

On arriving at the door of the bereaved family, I was met by the sorrowing daughter. She had long been the stay and staff of her aged parent, his joy by day, his comfort by night. Her countenance indicated grief. A smile passed over it as she recognized me. But her voice trembled, and the tears flowed as she conducted me in, saying, 'I am glad to see you, sir.' Her whole appearance was unusual, and indicated a burden on her mind. The few moments I had to observe her, convinced me her religious peace had been disturbed, and her confidence in her former convictions of truth and duty somewhat shaken. How well-grounded my suspicions were, let the sequel show.

I had no sooner taken my seat, and inquired after the general health of the family, than, approaching me respectfully, she broke out into the following interrogation—'Who do you think *Christ* was?' After a moment's pause, and before I had time to reply, she observed, 'I am most ashamed to ask you, attending so much and so long as I have upon your preaching, and hearing you talk so much as I have about the precious Redeemer. Yet I was inquired of yesterday by Mrs ——, a baptist woman, whether you did not consider the Savior a mere man. I told her no, but she was so confident that such were your views, that I determined to satisfy myself the first time I saw you. And here is Mr ——, a young man living in the family of Mrs ——, whom they are endeavoring to make a Baptist,—says he cannot worship an arm of flesh, and he heard you say the Lord Jesus was only a man. And here is Mr ——, I think they call him orthodox, he inquired of Mrs ——, (a church member of mine,) where you found your Savior; for he had looked the bible through, and he could not find any such Savior as you represent. Now who do you think Christ was? I want to know for myself that I may be able to tell others.

I felt surprised and hurt; surprised that my sentiments on this subject were not more fully known by my people,—and hurt that others who were well acquainted with them, for I have had free conversations with these very persons, one of whom had been a teacher in our Sabbath School, were disposed to misrepresent my views on this all-important, but much disputed doctrine, and give out such unjust, and unchristian insinuations, tending to prejudice my people against me. And on further inquiry, I find this to be not unfrequently the case with the self-styled Orthodox. Those they cannot drive, or flatter, or reason into a belief of their dogmas, and to take sides with them in their peculiar notions upon doctrinal points, and religious experiences, they attempt to affect by insinuating that their minister preaches damnable doctrines; that his church is not a true church, and there can be no salvation to those who attend on such ministrations. I have no doubt these *vile* innuendoes have done more to add numbers to the orthodox party, than any and all the reasoning and scripture they have ever brought to bear against the Unitarian faith.

It is difficult for a person who is sincerely desirous of final salvation, and whose mind is not particularly enlightened to resist the insinuation that his soul is endangered on account of the minister he hears, and the church with which he communes. Argument and scripture might be opposed with argument and scripture; but who can *reason* against insinuations.

I requested my friend to sit down, and give me her attention, and I would explain to her, as fully as time would permit, my views of the person, mission, and character of Christ. She did so; and when I had finished what I had to say on the subject, she expressed the highest satisfaction. She rejoiced to find that her own views of the blessed Jesus, views which she had gathered only from her bible, corresponded so nearly with those I had just stated. She observed that she could never find on reading the scriptures, that Christ was God, but always supposed he was more than man. 'Yes,' she repeated with emphasis, 'less than God and more than man.' 'I believe,' she continued, 'with the apostles, that Jesus is the *Christ*, the *son* of the living God. In this faith I am contented and happy. I have lived by it—I will die by it.' We rose, joined in prayer, and I returned home, went into my study, and wrote a sermon for the next Sabbath, taking these very words for my text;—'Thou art the Christ, the son of the living God.' In the sermon I endeavored to show that the belief of the apostles in regard to the Savior was the true belief—a safe belief—a sufficient belief.

PRAYER AND RESIGNATION.—Lord Bolingbroke once asked lady Huntington how she reconciled prayer to God for particular blessings, with an absolute resignation to the divine will. 'Very easily,' answered her ladyship; 'just as if I were to petition to a monarch, of whose wisdom and kindness I have the highest opinion. In such a case my language would be,—I wish you to bestow on me such and such a favor; but your majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event entirely to you.'

CHRISTIAN UNION.

Jars and divisions, wrangling and prejudices, eat out the growth, if not the life of religion. These are those waters of Marah that embitter our spirits, and quench the spirit of God. Unity and peace is said to be like the dew of Hermon, and as the dew that descended upon Zion, when the Lord pronounced his blessing. Divisions run religion into briars and thorns, contentions and parties. Divisions are to churches, like wars in countries; where war is, the ground lieth waste and untilled; none takes care of it. It is love that edifieth, but division pulleth down. Divisions are as the north east winds to the fruits, which causeth them to dwindle away to nothing: but when the storms are over, every thing begins to grow. When men are divided they seldom speak the truth in love; and then no marvel they grow not up to Him in all things which is the head. It is a sad presage of an approaching famine (as one well observes,)—not of bread nor water, but of hearing the word of God,—when the thin ears of corn devour the plump full ones; when our controversies about doubtful things, and things of less moment, eat up our zeal for the more indisputable and practical things in religion: which may give us cause to fear that this will be the character by which our age will be known to posterity, that it was the age which talked of religion most and loved it least.—*John Bunyan.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 25, 1837.

MEMOIR OF THE REV. BERNARD WHITMAN.

We are happy, at length to have in our hands a memoir of this highly esteemed and extensively useful, and now deeply lamented Brother.

It will be read, it is certain, by multitudes, with deep interest—and we feel no doubt that it will be the instrument of much improvement to many characters.

There has always been to us, something peculiarly affecting in the circumstances attending the death of Mr Whitman.

When we saw him, with athletic frame, bearing the ark of the Lord, and listened to his powerful voice pleading dispassionately yet solemnly for the truth, nothing was farther from our thought, than that a rapid consumption would so soon make him its prey, and consign him emaciated and worn out to the destroyer. We could not have anticipated that a laborer so diligent, so energetic, so successful in the vineyard of the Lord would be snatched away suddenly from the heat and hope of his work. He was in every sense, a *strong man*—and startling was his fall.

He was long before the public as a controversial divine. We well remember with what singular boldness and constancy—and sober argument, he labored for the removal of what he believed to be baneful and dangerous errors of faith—and for the diffusion of what he believed to be the uncorrupted Christian truth. From deep conviction, and a principle of duty, and not from natural disposition, he assumed the attitude of a Polemic. He had witnessed, and he had felt, the pernicious influence of a creed which he believed to be far from the spirit of his Master; and he seemed to himself to be called upon in the armor of love, but without disguise, everywhere, and at all times, to attack and oppose it.

But, just before his sickness commenced, he had determined to lay aside the habiliments of warfare—and turn the whole power of his vigorous mind, and the whole weight of his influence towards the increase of practical holiness in himself and among the people of his charge. The Lord did not grant him to *live* for this more blessed and more satisfying work—but the Lord himself, by taking him away, taught the people a solemn practical lesson, and sounded in their ears a call to holiness, which, in an unforeseen way, answered his servant's desire and prayer.

During the hours of his confinement—with the certain prospect of death directly before him—and blessed with the full brightness and soundness of his intellect, he gave himself once more and with even more solemn purpose than ever before, to the prayerful comparison of his own faith with the Word of God, and of the grounds of his own hope of salvation with those so confidently relied on by others. He pursued the purpose *patiently*, *candidly*, and completely to his calm and full satisfaction. And the result was that he departed in peace and found bright hope in his death.

But before his voice was hushed forever, one last request trembled upon his lips. That that *brother-servant*—who should stand in his deserted desk, and perform the services at his burial, would, from that place, and in that solemn hour, distinctly and unequivocally declare, that he died, still firm in the belief in which he had lived, that the same faith which he had advocated, and loved and followed out in self improvement and usefulness on earth, still seemed to him, when held up before the near light of eternity, to be the all-sufficient and soul-sustaining *truth as it is in Jesus*.

To the *Memoir*, by his brother, we give the highest praise, when we say that it appears to us just such a biographical sketch as the departed would have chosen for himself. It is written with simplicity, fidelity, and vigor.

The anecdotes are most happily selected, and well told; and serve to bring the strong features of Mr W.'s character very distinctly before the mind.

We know of no piece of clerical biography that may be studied with more profit by every student of divinity, especially for the culture of the practical virtues of a useful minister.

We have room for only two brief extracts from the memoir.

The first gives, as appears to us, the very happiest idea of a mode of preparing a powerful practical sermon.

> His manner of preparing a discourse for the pulpit, was, as he himself often asserted, to place before him, in imagination, a young person of from twelve to fourteen or sixteen years of age, a well educated bright and intelligent lad, and then, to suppose himself addressing in earnest and dignified conversation this lad, with the intention of so setting the subject under consideration before him, as to produce in his mind deep conviction, and strong interest. For he felt that if he could succeed in reaching the heart and interesting the feelings and influencing the mind of such an one, he should be prepared to speak acceptably and profitably to the largest portion of any religious society.
>
> He acquired the habit in the latter part of his life of studying his sermons out, and arranging all the ideas or arguments before he put pen to paper. It would often happen that of an evening, when there was free conversation in the room, he would manifest an apparent listlessness, and indifference to what was passing around him, and would seem to be absorbed in thought. When with only his own family, his hands would occasionally move in earnest gestic-

ulation. At such times, as would afterwards appear, he had been engaged in mentally elaborating a discourse, in selecting his arguments and examples for illustration and arranging his points. In consequence of this habit he was during the last few years of his life, a man of apparent leisure to those who might call upon him, while yet his pen was productive of more than that of almost any other person. For he was engaged in study at all times and in all places not merely in general study, but in those particular mental investigations and processes which were to aid him in regard to the particular subjects upon which he was writing.

The second extract is an anecdote regarding his character and success as a writer.

> In regard to his character and success it would be indelicate for the writer of this memoir to give an opinion. He may however be permitted to state one or two facts. When Mr Whitman was engaged in the controversy with Professor Stuart, the publications conducted by the Universalist denomination were loud in his praises, as a nervous and powerful writer, while those conducted by the Orthodox congregationalists were very severe upon him, calling him weak and inefficient. But when his volume of 'Letters to a Universalist' appeared, the tone of both classes of journals was changed. The Universalist publications now found him weak and inefficient, while those of the Orthodox denominations were extolling to the skies his directness, vigor and power. May we not conclude then, that by an eye not blinded by partiality to one's own views he must be regarded as a vigorous, powerful and efficient writer.

We would not forget to mention that the Memoir is in a very neat form, and on sale at the publisher's, Benj. H. Greene.

DOCTOR CHANNING'S LETTER TO THE CHRISTIANS.

The editor of the Christian Palladium, a paper published under the direction of the Christian General Book Association, wrote a letter, as we understand, sometime in January last, to Dr Channing, informing him that great interest was felt by the Christians generally, in his writings, and suggesting to him that a communication made to that body, through the Palladium, would be read by numbers and do much good. This suggestion, Dr Channing, it seems, has seen fit to comply with.

Whether his sentiments and advice, expressed as they are with the greatest plainness, will be as acceptable to the members of that body, as the Editor supposed the remarks which he might draw from the Dr would be, remains to be proved. At any rate, all reasonable men will agree that the letter contains counsel wholesome in itself, and not inapplicable either to the denomination to which it was addressed, or to other members of Christ's body. And all, we think, will allow that the letter is in every respect worthy of its author. The remarks on the subject of human creeds—breathe the spirit of true protestantism, and are in style highly eloquent. The letter is well timed, and it may be hoped will accomplish good.

There is much that we respect and sympathize with in the spirit and principles of the Christians. Being in faith, *Unitarians*, and adopting as earnestly as ourselves the noble motto, *God's word and not human creeds*, they are indeed our Brothers, and should be regarded as such, notwithstanding certain minor peculiarities, which may be offensive to many of our own profession. They are enlisted under the same banner, and labor in the same holy cause; and to them the hand of fellowship should be always outstretched. In Dr C.'s strong expressions of interest in their body, we heartily concur. And in the fervent, truly Christ-like and, we believe, prophetic wish and appeal with which the letter concludes, both *Christians* and *Unitarians*, and doubtless many in all the separate *encampments* into which the church is broken up, will unreservedly join.

FURTHER EXTRACTS FROM THE CORRESPONDENCE OF THE GENERAL SECRETARY OF THE A. U. A.

'I am so incessantly occupied that I have hardly time to write. When I arrive at any new place, I am commonly too much fatigued to use my pen; and as soon as I have recruited a little, I am engaged in preaching, and going about to excite an interest in the objects of my mission, &c. &c.—and then am off again for another place.

'I addressed Mr Clarke's Society at Louisville, and Mr Elliot's at St. Louis. Mr C.'s society appeared to me to be in a good condition. It was interesting to me to see the change which has taken place there within a few years. I commenced operations there in a school house, and started a subscription for a church. A large proportion of the society are young men, who attended public worship no where before the establishment of this society. It was a good work, and Providence has blessed it. Mr C. is beloved by his flock, and is doing a great deal for the West. I was highly gratified with the appearance of things at St. Louis. Mr Elliot has indeed wrought well there. His church is nearly finished on the outside—stands on an elevated ground in the centre of the city, and presents a beautiful Parthenon front. I was much pleased with his society. They are very attentive hearers, and, what is not very common in this part of the country, appear to be spiritual, and to like serious, impressive, and practical preaching. Besides paying Mr E.'s salary last year, they raised by subscription about $400 and put it into his hands to be distributed among the poor. It appears to me that our Association must ere long do something for the support of missionaries to the poor in the West; and something likewise for the purposes of education here, which is sadly neglected. There is, indeed, throughout a considerable part of the West (especially among the Kentuckians and Tenneseans) a strong prejudice against schools, and all efforts to promote the cause of education. I have just seen a political handbill in which—to excite popular prejudice against a good New-England man who was a candidate for a State Senator—the public was warned against one who was friendly to education movements, sunday schools, missionary efforts, and the like.

'From St. Louis I went up the Illinois river about 200 or 250 miles, and visited Peoria and some other places along the river. I intended to have gone to Galenia, Chicago, Ottawa, Peru, and Juliet, where there are Unitarians; but was prevented by the approach of winter. The steamboats became loaded with ice, and the river began to freeze.

'In crossing some of the prairies, (for in-

stance, the '23 mile Prairie,' in the centre of which you are out of sight of land, i. e. timberland, and it seems like the broad expanse of the ocean) I suffered extremely with the cold. I was often in an open wagon, and sometimes on foot. Once I was caught on one of these *oceans* in a snow storm, and night came on. It seemed to me as boundless and as *trackless* as the ocean itself. But my guide, by instinct or by miracle, brought me at last to *land;* and most joyful was the light which I first beheld. I was well nigh frozen, my feet are still suffering from the exposure. Experiences of this kind admonished me to turn my face towards the south. I had to sleep in log houses, through which all the winds of heaven blew; and on these winds would ever and anon be wafted the howl of the wolf, driven by hunger near the habitations of men. Once I slept on the hard floor, and envied the man whose happy lot it was to lie under the table. I would gladly have bought him out, for they they who were up the most of the night could not trample on him as they did on me. From the cold, I passed into or through the flames. I had long been hoping to see a Prairie on fire, as described by Cooper: and at length my curiosity was gratified. The flame was directly before us, and travelling towards us at a great rate. It soon met us; but the stage horses plunged through the line of fire, at a little opening, and we did not get singed, though the heat was great, and the ashes suffocating, and the crackling and roaring of the fire were loud and frightful. We at length found ourselves in the centre of a circle, the diameter of which was about a mile, and saw a wall of fire on every side about us. It was a beautiful and a sublime sight—a belt of gold! But enough of these earthly things.

'At Peoria Mr Elliot had commenced a good work, which I followed up. I preached, and went from house to house. The people subscribed for building a church, and formed themselves into a society. They have now a good lot of land for a church, worth $500, and have contributed about $1,500 towards the erection of it. They told me that most of the subscribers would, no doubt, increase their subscription. The place is growing as by magic.'

More next week.

MISSIONS.

We find, in the N. Y. Evangelist, an extract from a letter from a Boston correspondent, giving an account of the exercises at the last monthly concert at Bowdoin Street.

This letter contains many suggestions which appear to us of exceeding interest, and of great weight, and which, we are sure will be gladly read by many of our friends at this time. We have no room for the remarks which we intended to make on this subject.

Mr Anderson said, it is not unusual, to regard it as entirely the fault of the church, that the gospel has not yet been disseminated throughout the world. Far be it from me to assert that the church could not have done much more than she has done. But I have, after much deliberate reflection and examination, come to the conclusion that, to 'preach the gospel to every creature,' has never, at least till quite recently, been possible. The command of our Lord requires that all possible efforts to accomplish this should be made; and when that is done, the command is obeyed. But the church is *now* able to preach the gospel to most parts of the world; and, if my views of this subject are correct, she cannot compose herself, and say, if we neglect this work, we shall only be doing what the church has done for eighteen centuries. This position I shall endeavor to sustain, from an examination of history.

1. Till about the time of the advent of our Savior, the most learned men were very ignorant of the geography, even of the Roman empire. Nineteen years before that event, Julius Cæsar ordered a survey of the empire; maps were constructed, and all the most important cities were connected by roads paved with stone, with bridges constructed over the rivers, and mile-stones set up at proper distances; some of which yet remain. These roads were constructed for the distance of 3,700 miles. They were military roads; but God doubtless meant them for highways for his apostles and ministers; and they used them, and preached the gospel throughout the length and breadth of that vast empire.

2. Of the countries beyond the limits of the Roman empire they knew little or nothing. The Romans had no knowledge of the countries beyond the Ganges. This ignorance of a large portion of the world, rendered it impossible to pubilsh the gospel to every creature. And this ignorance of the geography of the world continued for a long period. It was not till 1,500 years after Christ, that Africa was circumnavigated, and America discovered. For the Christian church, during this period, to penetrate these regions, was an utter impossibility. Their ignorance of navigating alone, was a sufficient impediment to render it so. The use of the magnet and quadrant were unknown to them.

3. The rise of Mohammed, 600 years after Christ, interposed an insuperable obstacle. In that age, the Nestorians were the most active in the diffusion of Christianity. They traversed Persia, the Asiatic highlands, China, India, &c., and established churches. But their arm was broken by Mohammed; and Tamerlane left scarce a vestige of their labors. As Mohammedan conquests extended over so large a portion of the known world, in Europe, Africa and Asia, it is impossible to see how the feeble churches of the middle ages, could have succeeded in propagating the gospel in those regions.

4. The unsettled state of society in Christendom, rendered it impossible to sustain a well-directed system of missionary efforts. The incursions of the Goths and Vandals, and the feudal system, introduced disorder and general insecurity, which interposed insuperable obstacles in the way of any concerted Christian action for the diffusion of the gospel.

5. The ignorance and mental imbecility of the middle ages was such as to prevent genuine missionary effort. From the pope and cardinals down to the lowest friar, the nominal church was opposed to the diffusion of knowledge. The learning of the age, such as it was, was employed about trifles; and the true church had more than she could do to resist the torrent of iniquity and persecution which threatened to swallow her up; and she was often obliged to seek refuge in the mountains, in dens and caves, to maintain her own existence, without making any efforts to extend her borders.

The facts which I have referred to, show the injustice of charging the present condition of the heathen world upon the guilt of Christians in the first ages; and this view of the subject deprives Christians of the present day of the soul-quieting feeling, that, in neglecting to send the gospel to the heathen, they stand on the same ground which the church has occupied in all ages. This is true no farther than their circumstances are the same. The apostles knew less of the Roman empire, and it was less accessible to them than the whole world is to us. The whole world is now affected by commercial relations. Nations have more to lose by going to war. The evils attendant upon the interruption of commercial intercourse, make them more willing to settle their disputes by negotiation. The press has effected an entire change in the intellectual character of the people. Society has become more settled. Every thing tends to diffusion. It is far easier for the churches now to preach the gospel to the whole world, than it was for the apostles to preach it to the Roman empire. This removes the apprehension that the missionary effort of the modern chuch will fail, because it failed in former times. The cause of the failure in former times no longer exist. Now is the time to attempt in good earnest the conversion of the whole world. *Now the blood of all nations will be required of the church*, if she neglects this work.

Rev Mr Winslow said we are not half awake to the possibilities of the age, and the relative importance of the churches of America. It is in the power of this country to give the gospel to the whole world. It may be done in 100 years—perhaps in 50. The population of this country doubles every 20 years. In one century at this rate, we shall number 500,000,000—more than one half the population of the globe; and we are going on at this accelerated multiplication, while the population of the heathen world is either stationary or rapidly diminishing.

The physical resources of this country, too, are immense. We have a sea coast of 2000 miles, connected with the interior for thousands of miles, with immense rivers, canals, rail roads, and other land communications, which bring the most distant parts of our immense territory into the vicinity of each other. We have a territory of more than 2,000,000 of square miles, embracing almost every variety of climate and production. Add to this the astonishing enterprize of our inhabitants—how rapidly they are increasing in wealth—our institutions of learning—our religious and benevolent institutions. The history of New England shows how a little handful of 200 or 300 men can have more moral power over the world, than the armies of Xerxes and Alexander. What has made New England the glory of the world? What has given her such immense moral power? It is her institutions of learning, sanctified to God. May we go on and plant these institutions till we make this nation bring her wealth and power to bear upon the world. Look at our benevolent institutions—our Bible, Tract, Education, and Missionary Societies—even now 30 missionaries are upon the waters. Let us go on till we give the whole world the light of the glorious gospel. There is a spirit in Christians which says it must be done. As God is waking up this spirit, he is opening doors of entrance into every part of the heathen world.

Look at the influence of our government upon South America, and the nations of the old continent. There must be, if our institutions stand, at no very distant day, great revolutions in the governments of the old world. Let us be fully apprized of this most interesting and important period. Is it not a privilege to live at such a time? We must study to have more faith.

We must have a spirit of enlarged benevolence—Christians must learn to practice economy so as to be able to give largely. There must be a spirit that will embrace the whole world, and lay it at the foot of the cross.

ANNUAL FAST.

We publish, by request, an Address to the Churches and Congregations connected with the Convention of Congregational Ministers in Massachusetts on the subject of the Annual Fast.

N. B. Notices of several New Publications are necessarily deferred.

Howard, and Translations, &c. &c. shall have a place in our next paper.

Ordination at Eastport.—The Ordination of Rev. Richard S. Edes, as pastor of the Unitarian Congregational Society in Eastport, took place on the first of December. As no communication was sent us, it was not known till a late period when a brief notice of it appeared in the Young Christian, which was intended also for the Register but was accidentally omitted. In consequence of the lateness of the season, and the distance from Societies of our denomination, but one of the clergymen invited to take part in the service of the occasion, was present. We understand however that the exercises were of a very interesting character, and were listened to with much pleasure by a crowded audience. Prayer and Reading of the Scripturs, by Mr R. S. Edes—Sermon by Rev. W. A. Whitwell, of Calais.—Ordaining prayer, by Rev. Mr Howard, of the Christian Society in Eastport—Charge and Right hand of fellowship by Rev. Mr Whitwell.

We rejoice with this society, that they are again blessed with a stated ministry, as a reward of their persevering attachment to Liberal Christian principles and religious order. May this union be long, and the source of mutual benefits and joys both to Pastor and people.

CONGRESS.

In the Senate Monday Feb. 13th the bill to increase the present military establishment, was ordered to be engrossed. The most important feature in the bill, appears to be the provision that every officer, without reference to his rank, shall have an additional ration per diem, for every five years that he may have been in the service.

The bill to establish a Foundry and Armory in the west or south-west, Arsenals in the States in which none had yet been established, and depots for arms in certain States and Territories, was engrossed and read a 3d time.

In the House, on the 13th the day was spent on the case of R. M. Whitney, who was brought to the bar of the House for an alleged contempt.

In Senate on Tuesday Feb. 14, the Cumberland road bill was discussed, but nothing decided.

In the House, the army bill and the Navy appropriation bill were discussed.

The proceedings of the Senate, on Wednesday, were altogether of a business character. The Cumberland Road Bill passed to be engrossed, 25 to 18.

The House of Representatives was occupied, as it is likely to be for some time, in the trial of R. M. Whitney.

In the Senate, on Thursday, Mr Clay presented a report and a bill granting the benefits of the copy-right law to foreign authors, which was ordered to be printed. After some other business, and an executive session, the Senate adjourned.

In the House of Representatives, among other business, Mr Reed of Massachusetts, by leave, presented a memorial of a large number of the citizens of New Bedford, respecting letters sent from St Helena and other places, to America, via. England, and detained there.

Also a memorial praying for two new Light Houses on the coast of Florida.

The petition is from a large number of men of experience, and great practical knowledge, said Mr Reed. The House then resumed the trial of Reuben M. Whitney.

In Senate, Feb. 17. The principal business was a discussion respecting a call on the President for the proceedings of the Court of Inquiry recently held at Frederick.

In the House the principal business was the trial of R. M. Whitney.

In the Senate on Saturday Feb. 18th the joint resolution authorizing the purchase of certain manuscripts of the late President Madison, was ordered to be engrossed for a third reading.

In the House, the case of Whitney was again considered.

MASSACHUSETTS LEGISLATURE.

In the Senate Feb. 15th sundry bills were reported. On motion of Mr Fairbanks of Suffolk, Messrs. Fairbanks, and Allen of Worcester, were appointed a Committee, to be joined by the House, to consider the expediency of memorializing Congress, or the Executive Government of the United States, upon the subject of opening a negotiation with such other Governments as may be deemed most judicious, with a view of establishing a Congress or Court of Nations, to be either permanent or otherwise, for considering such measures as may be deemed most suitable for devising and introducing some other system more congenial with the moral and religious, as well as physical advancements of the age, than an appeal to arms, for a redress of National grievances; sent down for concurrence.

The surplus revenue bill was afterwards considered.

In the House eight petitions were presented. Ten bills were reported, mostly of a local or private nature. An engrossed bill to change the name of the town of Ward passed to be enacted.

In Senate Thursday Feb. 16th the first business of the sitting was principally of a private or local nature.

A remonstrance from the House, in behalf of the People of this Commonwealth, against the passage of the bill now pending in Congress, to reduce the revenue to the wants of the Government, and the accompanying Resolves for the attestation and transmission of said Remonstrance, was read, and ordered to a second reading. Subsequently, Mr Lawrence moved that the Remonstrance and Resolves be stricken from the orders of the day, and assigned for consideration to tomorrow, at 11 o'clock; and after some discussion, this motion prevailed—yeas 24, nays 16.

In the House sundry petitions were presented.

Bills, to establish a new dividing line between the towns of Deerfield and Greenfield; to incorporate the Livingston Company, and to incorporate the Amherst Silk Company,—were reported, and passed to second readings.

The bill to incorporate the Central Manufacturing Campany, passed to be enacted.

The House resumed the consideration of the Resolve providing for an amendment of the Constitution, in relation to the choice of the Executive Council.

In Senate Friday Feb. 17, the principal part of the day was occupied in the consideration of the Remonstrance against a bill now pending in Congress, regulating the Tariff. There was an afternoon sitting, and the bill was passed by a vote of 21 to 15.

In the House, Feb. 17, various petitions were presented and orders of notice passed, but no business of public interest was matured.

In the Senate on Saturday Feb. 18th no business of interest with the public was finished.

In the House sundry petitions were presented, and a memorial of Thomas Thompson, Jr., on the subject of a Congress or Court of Nations; which was referred to the Committee on that subject.

In the Senate on Monday Feb. 20th several petitions were presented. The orders of the day were taken up, and several Bills and Resolves were read a second and third time.

In the House twelve petitions were presented.

Bills Reported:—For the encouragement of the manufacture of indigenous sugar; to increase the salaries of the Judge and Register of Probate for the county of Nantucket.

The remaining business of the House was principally of a local character.

In the Senate on Tuesday, the President having leave of absence Mr Lawrence of Hampshire was chosen president pro tempore.

The bill relative to the deposite of the surplus revenue was passed to be engrossed in concurrence.

In the House on the 21st many petitions were presented.

Bills passed to be enacted:—To incorporate the Boston Cotton and Woolen Manufacturing Company; the Boston Fatherless and Widows' Society; the Damask Cloth Manufacturing Company; the Dedham Mutual Fire Insurance Company; the Monson Branch Company; the Odiorne Manufacturing Company; the Warren-street Chapel Religious and Social Association; in addition to an act to establish the City Bank in Lowell; concerning pilotage in New-Bedford and Fairhaven; in addition to an act to incorporate the Skinaquit Fishing Company; to authorize the Taunton Branch Railroad Company to increase their capital; to establish the divisional line between Wellfleet and Truro.

In the Senate on Wednesday 22d the business of the sitting was not of a nature to interest the public. Nor was any important business finished in the House.

INTELLIGENCE.

The Charlestown Bridge Case has been decided in the Supreme Court of the United States against the Old Bridge. The Washington correspondent of the Atlas informs us that the opinion of the Court, as delivered by the Chief Justice, was: First—That the old ferry was extinguished by the Legislature when it granted to the plaintiffs the right to erect their bridge, so the plaintiffs were not grantees of the College, and never had any interest in the ferry. Second—That the charter of the plaintiffs granted in 1785, and renewed in 1792, contain no provisions giving to them such an exclusive right over the waters of Charles River as to forbid the State to erect other bridges—that the rule of law applicable to such acts forbids that the Court should raise or establish such privileges by implication, for it is never to be presumed that the State parts with its power to provide for the happiness and comfort of the public—that as there are no words in the act giving an exclusive right to the travel, the Court cannot enlarge its provisions so as to declare the new bridge a nuisance. Judge McLean dissented on these two points, but still came to the conclusion that this Court had no jurisdiction over the matter. Judge Story dissents, and has delivered his opinion in part.

Mob in New York. On the afternoon of Monday the 13th inst. a large collection of persons assembled in the Park, in New York, in consequence of handbills which had been stuck up in public places, referring to the high price of provisions &c.—and saying they must stomp down. This mob afterwards attacked the store of Hart and Co. and threw into the street abouta dozen barrels of flour. One other store was attacked. The mob was finally dispersed by the police, and the call upon the military.

A writer in a New York paper, who had noticed the call for the Mob-Meeting, says—

It has occurred to me, that Mr Jaques may be ignorant of the principal cause of the high price of bread stuffs, beyond that occasioned by the failure of the crops, and therefore that you might be doing him a favor, for which he will no doubt be thankful, if you would, through the medium of your paper, just inform him, that within the last 12 months, there has been 3 millions of bushels of grain consumed by distillers within the vicinity of this city, which would have made 700,000 barrels of flour, which quantity would have supplied every man, woman, child, and infant with nearly three barrels flour each; and had that quantity been thrown into the market in the shape of bread stuffs, instead of whiskey, the price of floor would have been as low as any one could have wished, and within the reach of all.

The Legislature of New Jersey have passed a law in relation to pilots for the ports of Jersey City, Newark and Perth Amboy, which it is supposed will create competition between the pilots of New York and New Jersey.

The Massachusetts Temperance Society have invited the Rev. Dr Channing to deliver an address at the Odeon on Tuesday, the 28th inst.

Influx of Foreign Grain.—The arrivals at New York within a few days, are 6,000 bushels of Wheat from Bremen, about 10,000 from Dantzic, and about 11,000 bushels of rye from Trieste.

Death of Gov. Poindexter.—The St. Louis Republican of the 27th ult. says that Gov. Poindexter is dead. His wounds proved fatal to his life, after his friends had begun to entertain strong hopes of his recovery.

FOREIGN.

By the Ship Nantucket, Crocker, which arrived at this port on Monday morning from Liverpool, papers of that city to the 10th ult. are received. The Times of that date confirms a report brought by Capt. Crocker, that the packet Ship Erie from Havre for New York. (packet of Dec. 24th) was totally lost on the French coast near Haver---Capt. crew and passengers all lost. No particulars are given.

There is no political news of importance from England.

France, it is said is preparing a new expedition against Constantine.

The Queen of Portugal has issued a decree, making it piracy for any of her subjects to be engaged in the slave trade.

The Dissenters and the friends of Civil and Religious Liberty, were to hold a meeting soon in London, to petition for the abolition of forced levies for the support of the established church.

The following items of foreign news prepared last week were necessarily deferred.

By London papers to Jan. 2d, we learn that the money market was more quiet.

There had been another unsuccessful attempt to assassinate the king of the French. When the attempt was made Louis Phillippe was on his way to the Chambers, where he made a speech to the Deputies. In the speech he thus alludes to the United States.

Our diplomatic relations with the United States of America have been resumed. The treaty of the 4th of July, 1831, is in execution, and I have reason to expect that nothing will further trouble the excellent harmony which has so long and so happily subsisted between the two nations.

The Spanish Cortes have authorised the Queen to acknowledge the independence of the South American States.

Fire in Edinburgh.—'The greatest fire ever seen in Edinburgh since the great fire of 1824, broke out upon the last Tuesday of December. Fifty families, amounting to about 200 individuals, were burnt out; some paying as low a rent as £2 per annum.

Snow Storm.—A snow storm of unprecedented severity was experienced throughout England on the 24th, 25th, and 26th December. In some places, the drifts were 12 to 16 feet deep. Says the London Times of the 28th: 'The storm, though everywhere heavy, seemed to have been rather heavier to the south of the metropolis than in the other directions, and has laid a complete embargo on all news from abroad, and on almost all from the interior. Never before, within our recollection, was the London mail stopped for a whole night at a few miles from London. None of the regular coaches due on Monday from any part of the country had arrived during the night.'

THE ANNUAL FAST.

Suggestions of the Convention of Congregational Ministers respecting the Annual Fast.

At the annual meeting of the Convention of Congregational ministers, in May, 1835, a committee was appointed, 'To take into consideration the *practical effect* of our annual Fast-Day upon the morals of the community in general, and especially upon the cause of Temperance, to propose remedies for the evils they may discover, and report upon the same next year.' The Committee made their Report at the meeting in May last, which was accepted by the Convention; and the subscribers were appointed to publish the substance of the Report in an address to all the Churches and Congregations connected with the Convention, previous to the time of the next annual Fast.

It is found on inquiry in various parts of the Commonwealth, as well as from personal observation, that the ANNUAL FAST is not observed with the attention and seriousness due to a day of Humiliation and Prayer, consecrated by long usage, and appointed by public authority. In some places more particularly in the large towns, it is devoted by many to idleness and dissipation; while the immoral and profane, with that reckless defiance of duty and decency, which is the usual boast of vice, take the occasion in some instances, to pervert the day to extravagant excess. It is made, to some extent, a time of gathering at places of idle resort, of recreation, of visiting at a distance, and frequenting places of public amusement. With some it is made an occasion for an excessive satiety of appetite. Such indulgences have a pernicious influence on public morals, and tend directly to promote intemperance.

It has been often observed, that a good object, when perverted and abused, may become the occasion of great evil. The very act of profaning a Fast Day, changing a Holy Day to a *holiday*, lays conscience asleep, gives up the sense of a present God, disregards the laws of decency and public sentiment, and exposes the offender to every degree of vice and crime. In addition to these courses of thoughtless and desperate characters, many good citizens have been disposed to say that the Fast is not the Sabbath, not a day which God has commanded to be kept holy, and that it is a convenient occasion for a brief relaxation from the burdens of care and business; not reflecting on the effect of their example in leading others to scenes of dissipation, to which they would not voluntarily afford any countenance.

There are some people of blameless character, with whose religious views it does not comport to set apart a day for divine worship, that is designated by civil authority; and the Fast day is employed in their ordinary vocations. The effect of this, though undesigned on their part, is to give countenance to men who will not view it as a secular day to spend it in idleness and dissipation.

This abuse and profanation of the season designated by our ancestors as a holy solemnity, a day of general humiliation, penitence, and prayer, is a subject of painful regret with all who seek the welfare of the church of God, and the best interests of this community.

In view of the abuses of our annual Fast, particularly in some parts of the State, some have doubted whether it would not be expedient to have it wholly laid aside. The Convention cannot be persuaded that there can be a necessity for abolishing one of our most characteristic ancient institutions. Christian people are becoming alarmed at the evil, and are looking to a reformation. The existing evils are less in the interior than in some of the large towns. And in these, some of the places of worship are well attended, at two religious services on the Fast Day. In places where there have been, within a few years, genuine revivals of religion, there is an increased sense of the obligations and privileges of this occasion. And this is no equivocal test of the genuineness of such a work. A Fast, well observed, is very favorable to a work of divine grace.

With regard to remedies for these existing evils, deplored by all good men, a few things will be suggested. The general employments of the people of the Commonwealth having been considerably changed since the time of the Fathers, who held their Fast at the opening of the season for business, if it should be thought expedient that it now be observed a few weeks earlier in the year than has been customary, it might have a favorable influence, without a departure from the spirit of ancient and venerable usage.

The divine authority for days of Fasting and humiliation need not be presented to well-instructed Christian people. It is well known that such seasons were common in the Church of God, by his appointment, in the days of the Patriarchs, as well as in the times of the Prophets. The nature of such Fasts may be sufficiently understood from the directions given by the prophet Joel.—The Savior says, with reference to his people, 'The days will come when the Bridegroom shall be taken from them, *and then shall they fast*.'

The primitive Christians abounded in this duty. Dr Cave says, 'It is certain the ancient Christians had two sorts of solemn Fasts, weekly and annual.'

The Reformers strenuously inculcated the duty of Fasting, while they resisted the excessive and superstitious fasts of the Church of Rome. The Reformed Church in France, one of the best portions of the Christian church in the sixteenth century, say, in their Confession of Faith, 'Touching true and Christian Fasting, we teach that it is an outward work of Faith, comprehending in it worship, which is done by exercising the body to abstinency, joining therewith all prayers, and giving alms, and that it is due to God alone.'

But we turn to the fathers of New England. Dr Mather says, in his Ratio Disciplinæ, 'The churches look upon solemn humiliations and thanksgiving as moral duties, to be observed *pro causis et temporibus*.' He speaks of the annual Fast and Thanksgiving, appointed by the civil authority, and adds, 'The days are accordingly observed with a strict application to the proper duties of them, yea, observed as extraordinary Sabbaths.'

The Committee feel a reluctance in recommending any measures which would add to the duties of their brethren, knowing the uncommon amount of labor which devolves upon ministers at the present day. But they would suggest the expediency of giving particular instruction upon the authority and appropriate duties of days of fasting, and the importance of a serious observance of this anniversary. It seems desirable that, on this occasion, Pastors should be with their own charge, that their particular wants and mercies, their duties and hopes, may be brought into view, with the affectionate familiarity of a shepherd and his flock. The labors of a minister, at the annual Fast, are more arduous and important than the ordinary services of the Sabbath. Our predecessors felt them to be so. Ministers residing near the boundaries of the State have been in the practice, to some extent, of exchanging labors for the Fast with their brethren in the States adjacent. A different course, it is thought, would be more beneficial to their people, and would seem to be more conformable to our characters as citizens of the Commonwealth which calls us to the performance of this duty.

The Scripture teaches us to fast, and leaves it to a Christian people to fix the times. When this is done, it may be justly considered as having the sanction of divine authority. Most of the extraordinary Fasts, mentioned and approved in the Scriptures, were appointed by the civil power.

An essential part of the duties of a Fast consists in abstinence. Our Savior and the Prophets never condemned the popular fastings of their times because of their abstinence, but because they made this the whole; neglecting the requisite exercises of the heart and the duties of life.

It seems to be highly necessary that this subject be clearly and earnestly presented to the view of the public; that the Christian community may appreciate its importance, and the dangers of a downward course. From the neglect and abuse of the Fast, there is but a step to the desecration of the Sabbath. Amid the various religious objects, claiming public attention, this seems to have been overlooked; and while great pains are taken to improve our religious privileges, the preservation of our ancient ecclesiastical order, the inestimable heritage and glory of New England, has been but little thought of. From the habitation of the spirits of just men made perfect, our fathers look to the fidelity with which we preserve the legacy they have left us. It is desirable that the attention of different portions of the community should be called directly to this subject. Companies carrying on public works, manufacturers, contractors, builders, and others who employ numerous laborers, may be reminded, respectfully, of the importance and sacred nature of the annual Fast, and that God and their country require the sacrifice, if such it may be called, of a suspension of labor, that the day may be observed as a religious solemnity.

With all the imperfections of our Fast, it is an institution venerable for its antiquity, a standing memorial of the peculiar character of our Fathers, and one on which the Church has much reliance as a means of obtaining the blessing of heaven. The judicious Hooker observes, 'The custom of the people of God, and the decrees of our forefathers, are to be kept, touching those things whereof the Scripture hath neither one way or other given us charge.' This authority we have on the present subject; while that of the Scriptures is no less explicit. The people of this ancient Commonwealth, as an organized community, appear before God, once in a year, to humble themselves in his presence, to implore the forgiveness of their sins, as a people, and as individuals, to supplicate a blessing on their temporal interests, and upon the holy cause of the divine salvation. These services, we trust, are not unnoticed in the presence of God.

The annals of New England furnish many highly interesting proofs of the efficacy of public humiliation and prayer. Such have even been considered the capture of Louisburg in 1745, and the destruction of the Chebucto fleet, with a powerful hostile army, in the following year; the most fearful crisis the New England Colonies ever saw. One other event is scarcely less deserving of notice. In 1832, our country was visited with that terrific pestilence, the Asiatic Cholera. We saw the angry cloud rising in the north and in the south. The executive of this state issued his proclamation, calling upon all to fast and pray. Every class of people met the call; business, travelling, diversions, were left for the house of prayer, and the plague was stayed. There has not been such a day of prayer during the present century. The other New England States did the same; and who shall say that this abundant mercy was not given in return for the supplication of this people, presented to a prayer hearing God?

We hold it to be a correct sentiment, that, in the dealings of divine providence with communities, they are usually treated according to their visible, organized character. In this view, the action of the government, the constituted organ, becomes the action of the whole body. When, therefore, the government of any well regulated State proclaims a Fast, or a Thanksgiving, God looks upon the people, so far as respects his providential dispensation, as humbled before him, confessing their sins and supplicating his grace, or rendering thanks and praise at the remembrance of his mercies.

DANIEL DANA,
CHARLES LOWELL,
THOMAS ROBBINS.

January, 1837.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty dollars from the Ladies of the Congregational Society in Ashby to constitute their pastor Rev. Reuben Bates, a Life member of the Associaton.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of Two hundred and eighty five dollars from the Auxiliary association in New Bedford. Also, One hundred dollars from the Auxiliary Association in Plymouth.

MARRIAGES.

In Charlestown, by Rev. Dr Walker, Mr George S. Greene, of Warwick R. I., to Miss Martha B., daughter of the late Hon. Samuel Dana.

In Havana, 18th ult. at the Espirito Santo Church, Mr Francis CarterJencks, of Providence, R. I. to Senorita Merced Martas Montecino, of the former city.

DEATHS.

In this city, on Tuesday evening, Mr William Baker, 45.

In Charlestown, of consumption, Sarah Howard, wife of Jpthiah Johnson, Jr., and daughter of the late Gardner H. Rand of this city, 22.

In Marblehead, on Saturday last, very suddenly, while attending a meeting of the Sunday School children, Hon. Wm. Reed, aged 60.

In New Bedford, Mrs R. L. Sampson, 52, widow of the late Hon. Zabdiel Sampson, of Plymouth Mass.

PALFREY'S LECTURES.

JAMES MUNROE & CO. (Boston, Mass.) propose to publish by subscription, Academical Lectures on the Jewish Scriptures and Antiquities, by John Gorham Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

The work will consist of four volumes 8vo, the subjects being arranged as follows;

Vol. I. The Last Four Books of the Pentateuch.

The authenticity of the books will be discussed, with the evidences of the mission of Moses, and the character and objects of his Law.

Vol. II. Genesis, the Early Prophets, and Chronicles.

This volume will treat of the records of primitive and patriarchal times, of the national history under the Judges and Kings, and of the relation of the books of Samuel and Kings to those of Chronicles.

Vol. III. The Later History and Later Prophets.

Here will be examined the question of prophetical inspiration, in connection with an account of the literary history and contents of the several books of the later Prophets, and a detailed exposition of some important passages.

Vol. IV. The remainder of the Canonical and Apocryphal Writings.

Among the contents of this volume will be, a continuation of the Jewish history down to the Christian era, and a particular notice of Psalms which are quoted in the New Testament.

References and criticisms, introducing the ancient languages, will, as much as possible, be thrown into notes, leaving the body of the page suitable for the use of general readers.

The volumes will be published successively, consisting each of between four hundred and fifty and five hundred pages, printed on fine paper, in a handsome pica type, and neatly bound in cloth. They will be furnished to subscribers at the price of two dollars and a half for each volume.

From the expense necessarily attending the publication of a work of this class, it must be obvious that it cannot be issued, unless it shall receive patronage.

Subscriptions received at the Bookstore of James Munroe & Company, No 134 Washington st. f25

TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

JUST published by JAMES MUNROE & CO. 134 Washington st. 'A Review of Atheism, by Noah Worcester D. D.' being No. 113 of the Tracts of the A. U. A.

YOUNG LADY'S FRIEND.—'No book was ever more needed than this: none more calculated to be useful: none can be more so. Written in a plain and easy style, a vein of elevated morality runs through its pages, and consecrates, what might sometimes seem trivialities, by their connection with Christian courtesy. Mrs Farrar has deserved well of her country, especially of her country's daughters. Her standard of manners is high, but with her, manners is but an indication of character. Such manners are not to be taught except through the heart and understanding. Her politeness is Christian politeness, her ladies are not mere ladies, but immortals. Buy the book, ye who have daughters or sisters, or are daughters or sisters. Read it. Study it. It is worth your while. From directing the intellect and heart up, or if you please, down to the important matter of behavior at table, she descends with a grace which shows that in her estimation, all are parts of one harmonious whole, 'a perfect woman nobly planned.' Such being the character of the book, it needs only to be known to be read, and only be studied to improve.'—*New Hampshire Sentinel.*

The above valuable and popular work, which has run through 3 editions of 5000 copies in a few weeks is for sale at COLMAN'S Literary Rooms 121 Washington st. f25

FREE SCHOOL FOR BOYS.

MR E. M. P. Wells proposes to open a school for Boys, on the 1st of March, distinct from his present one, but under his direction. The object is to meet the wants of a class of boys whom he has often been obliged to refuse admittance, on account either of their being too young, or not able to meet the expense, or, the free and half pay situations in his present school having been full.

The moral and disciplinary system will be the same as in his present school, and the studies such as their capacities may require.

The expense, to those who can afford to pay any thing, including board, clothing, books &c, will be $1.00 per week—six months in advance—

Application can be made to Bishop Griswold, Rev. Dr Wainwright and Josiah Quincy Jr Esq, visitors of his school, or to Mr Wells at the school. f25.

BOSTON PRESS,

Corner of School and Washington Streets, over Wm. D. Ticknor's Bookstore.

The subscriber has resumed the business of PRINTING, at his former stand. The office is furnished with a general assortment of new *Book and Fancy Job type*, for the printing of Books,

Sermons,	Business Cards,	Checks,
Circulars,	Visiting Cards,	Blanks,
Notices,	Show Bills,	Shop Bills, and
Catalogues,	Hand Bills,	Gold and Colors,

in a superior style, and on low and accommodating terms. ISAAC R. BUTTS.

f 25 6 m

FRENCH STUDENTS—are requested to call and examine a work this day published by the subscribers—being a collection of Phrases and Dialogues in *French and English*—compiled chiefly from the last and *eighteenth* edition of Bellenger's French Phrases.

This work is exceedingly popular in France, and is particularly well adapted to those just commencing the study of the French language.

JAMES MUNROE & CO. 134 Washington St. f 25.

THE NEW TESTAMENT, arranged in Historical and Chronological order, with copious Notes, on the principal subjects in Theology; the Gospels, on the basis of the harmonies of Lightfoot, Doddridge, Pilkinton, Newcome, Micheals; the account of the Resurrection, on the authorities of West, Townsend, and Cranfield; the Epistles are inserted in their places, and divided according to the Apostle's Argument. By the Rev. Geo. Townsend, M. A. Prebendary of Durham, and Vicar of Northallerton. The whole revised, divided in paragraphs, punctuated according to the best critical texts, the italic words re-examined, passages and words, of doubtful authority, marked, a choice and copious selection of parrallel passages given, &c. By the Rev. T. W. Coit, D. D., President of Transylvania University: just received and for sale by JAMES MUNROE & CO., 134 Washington street. f25

POETRY.

'I WOULD NOT LIVE ALWAYS,'

By Rev. Dr Muhlenburg.

I would not live always—live always below!
Oh no, I'll not linger, when bidden to go.
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer;
Would I shrink from the path, which the prophets of God—
Apostles, and martyrs so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblest, o'er the earth would I roam?

I would not live always—I ask not to stay,
Where storm after storm rises dark o'er the way,
Where seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found?
Where hope, when she paints her gay bower in the air,
Leaves its brilliance to fade, in this night of despair;
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live always—thus fettered by sin;
Temptation without and corruption within;
In a moment of strength, if I sever the chain,
Scarce the victory's mine, e'er I'm captive again.
E'en the rapture of pardon is mingled with fears,
And my cup of thanksgiving, with penitent tears;
The festival trump calls for jubilant songs,
But my spirit her own *miserere* prolongs.

I would not live always—no! welcome the tomb;
Immortality's lamp burns there bright 'mid the gloom:
There too is the pillow, where Christ bowed his head;
Oh, soft are the slumbers on that holy bed;
And then the glad dawn soon to follow that night,
When the sun-rise of glory shall beam on my sight;
When the full matin song, as the sleepers arise,
To shout in the morning, shall peal through the skies.

Who, who would live alway? away from his God,
Away from yon heaven, that blessed abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the songs of salvation unceasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in my ear!
And see, soft unfolding, those portals of gold!
The King all arrayed in his beauty, behold!
O give me, O give me the wings of a dove!
Let me hasten my flight to those mansions above;
Ay, 'tis now that my soul on swift pinions would soar,
And in ecstacy bid earth adieu evermore.

A sentiment similar to that of the above poetry by Dr M. is curiously expressed in the subjoined

SINGULAR OLD SONNET.

Author unknown.

The longer life, the more offence;
The more offence, the greater pain;
The greater pain, the less defence;
The less defence, the lesser gain;
The loss of gain, long ill doth try;
Wherefore come, death, and let me die.

The shorter life, less count I find;
The less account, the sooner made;
The count soon made, the merrier mind;
The merrier mind doth thought invade;
Short life in truth this thing doth try;
Wherefore come, death, and let me die.

Come, gentle death, the ebb of care;
The ebb of care, the flood of life;
The flood of life, the joyful fare;
The joyful fare, the end of strife;
The end of strife, that thing wish I;
Wherefore come, death, and let me die.

To the Sunday School Children of St. Thomas' Church, New York.

My Dear Children:—According to custom, I suppose you will expect to receive something from me, as a remembrance, at the beginning of a new year. I give you, therefore, a little story, founded upon fact, which I wrote during the very cold weather of last winter. It shows how well a little boy understood the spirit of prayer, and as it is in easy rhyme, perhaps you will the more readily remember it

Your Friend, THE RECTOR.

January 1st 1837.

THE LITTLE BOY WHO PRAYED.

I knew a widow, very poor,
Who four small children had;
The eldest was but six years old,
A gentle, modest lad.

And very hard this widow toil'd
To feed her children four;
An honest pride the woman felt,
Though she was very poor.

To labor, she would leave her home,
For children must be fed:
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
On any day to eat.
They drank their water, ate their bread,
But never tasted meat.

One day when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long I reach'd their cheerless home,
'Twas search'd by every breeze:
When, going in, the eldest child
I saw *upon his knees*.

I paus'd to listen to the boy;
He never rais'd his head,
But still went on and said—'*give us This day our daily bread.*'

I waited till the child was done,
Still listening as he prayed:—
And when he rose I ask'd him, why
The Lord's Prayer he had said?

'Why sir' (said he) 'this morning soon,
When mother went away,
She wept, because, she said, she had
No bread for us to day.

She said we children now must starve,
Our father being dead;
And then I told her not to cry,
For I could get some bread.

'*Our Father*,' sir, the prayer begins;—
That made me think that He,
As we have got no father here,
Would our kind father be.

And then, you know, the pray'r sir, too,
Asks God for *bread* each day:
So in the corner, sir I went
And that 's what made me pray.'

I quickly left that wretched room,
And went with willing feet;
And very soon was back again
With food enough to eat.

'*I thought God heard me*,' said the boy;
I answer'd with a nod,
I could not speak, but much I thought,
Of that child's *faith in God*.

MISCELLANEOUS.

FOR THE REGISTER AND OBSERVER.

REMINISCENCES OF AN INEXPERIENCED CLERGYMAN.

Belfast on Penobscot Bay is 15 miles across, and extends to the open sea, a distance of 30 miles. Into it pour the broad waters of Penobscot river. On the North side is the town of Prospect and near by swells gently into view the rounded outline of Brigadier's island, with but one cleared spot amid its deep forests. A few miles to the South is the headland of a long and narrow island, partially wooded, running nine miles and dividing the Bay, as it were, into two broad and mighty rivers. On this are various settlements—the Town of Isleborough &c. At the East and West extremities lie Castine and Belfast; the former with a population of 1200—the latter—of 4 or 5000. The waters of the Bay are very deep, and vessels of war of any size can float with perfect safety in any part of them. The curve of the Bay on the Northern side it would be difficult for nature to surpass. The 'tout ensemble' however is exceedingly picturesque, and with the golden sky and balmy airs of summer to beguile the senses it is an easy matter to imagine oneself in the South of Europe looking out upon one of the finest bays of the Mediterranean.

Some Frenchmen, indeed, who were here a few years ago, were much taken with the beauty of this inland sea, or 'a silvery lake'—and said it bore a striking resemblance to the Bay of Naples.

But we must not forget the old and trusty pilot of these waters. He has seen many a foul day as well as fair. He has been caught by, as well as escaped from many a squall. His little sloop with its green striped sides, has oft been buried beneath the swelling wave. Though for many years he has crossed these waters—at all seasons and almost every day bating those in mid-winter, when the bay is thick ribbed with ice—he has ever saved himself and those committed to his care. His shrewd weather beaten visage assures you of safety.

With a fair breeze the passage across the Bay is accomplished in two hours. Castine light is made a mile this side of the village—it is on the western extremity of the Peninsula. Castine light! I suppose, reader, you think it would hardly reward a glance. You are mistaken. It is a beautiful object situated upon a lofty precipice—whose rugged sides consist of rocks that have been worn into all curious shapes by the ebb and flow of the restless ocean waters, for unknown centuries. You run close under them. In a few minutes, you find yourself alongside the wharfs—the snug village of Castine and its neat Churches rising before you like a vision of some fairy land.

The Peninsula is 4 or 5 miles in circumference, oblong in shape, and rises gradually from the water's edge to a considerable elevation. The Town is on the southern slope, beneath the battlements of a large and strong fortification, erected by the British during the revolutionary war, and taken possession of by them again during the last war. It seems to sleep quietly beneath the arm of a mighty protector, literally to sleep, for there is not what can be called bustle or stir therein from morn to midday or to latest eve. No carts, wagons, or chaises are heard rattling along the fine gravelled streets. The town contains but twelve hundred inhabitants and two hundred of these form a village by themselves several miles from the peninsula. All business is transacted by water. So that a Sabbath stillness pervades the air every day of the week. Castine is a lovely place. The houses are quite compact and nearly all painted, most of them white. They are of two stories, built in good taste—and seldom destitute of gardens of considerable size and some beauty. It has never been my good fortune to be in a village that can boast of more quiet and purer air—cleaner and better streets or houses, yards and fields more neat and pleasurable. The climate is equable. The mercury seldom mounts higher than 85 or descends lower than 15 degrees.

Castine would be a choice watering-place for the rich merchants of Bangor during the heats of summer. There are two churches: one lifting a square tower, and the other a most symmetrical spire into the heavens. The Unitarian Church, inside and out, is a model of correct taste. These churches, as is the case in all small villages, are antipodal to each other in all respects, but in locality. The bay in front of Castine, which is 3-4ths of a mile wide, is deep; and will float close to the town the largest vessels of war. Between the Town and the Light, are the remains of three forts, one erected during the last war, which is in a good state of preservation, and contains a few cannon within its precincts. Another erected during the old French war—and still another erected by the Count of Castine, a French Nobleman, who is supposed to have come to this country in disgrace; and attracted by the beauty of the situation, to have fixed his abode here. The Indians were numerous about him; and to protect himself against their depredations and any evil intents they might machinate in case of offence—as also to gain entire sway over them so as to make them subservient to his purposes—he is said to have thrown up these mounds and planted a row of palisades in front. These events must have taken place some centuries since.

Reader, descend with me now to the central and chief fort on the height of the Peninsula—and take a view of that Pamorama which I have so often gazed upon with delightful and sublime emotions—and with which my eye could never grow weary. Let me point out to you the different features of the landscape. To the north, you trace a line of wild and rugged hills—and the serpentine course of that Prince of Eastern rivers—the mighty Penobscot, coming down from the solitude of unbroken forests, where the cry of wild beasts alone is heard. To the East, the ocean tides ascending far beyond the point of land on which you stand to join the fresh-water currents that are descending from their sources several miles above, and 17 miles distant the conical swell of a certain wooded eminence ever with a veil of blue mist thrown around its sides and heightening its natural charms, known as 'Blue-Hill.' To the South, your eye falls upon the sweet village at your feet—the wharfs and ships that bespeak commercial interests of considerable moment—the bay widening eastward from 3-4 of a mile to three miles and spotted with many fairy islands of every size and shape—some bare and sea-washed rocks—others clothed with verdure and enlivened by the bleat of flocks of sheep—some producing in abundance varieties of berries—the rich black-berry and delicious strawberry—others, clothed with a goodly growth of forest. Among them the seal swims and the porpoise gambols—and upon them in winter the foxes seek their food. Directed sea-ward your eye will catch in the distance, five or six isles, 29 miles off, one behind the other in almost regular succession—the foremost small—but increasing in size to the hindmost—and appearing like a file of tortoises taking up their line of march across the waters of the bay. To the west lies spread out before you the broad bay, at the mouth of the Penobscot—Prospect and Belfast along its shores. Long island far-stretching north and south, and the noble range of the Camden Hills with their crowded peaks lifting themselves one above another—and when reflected in golden splendor, against an evening sky presenting an appearance, if anything, too picturesque for the canvass.

The duty of a Cicerone, I have now discharged and leave you, my friend, to gaze, admire and indulge your own reflections. If you are a lover of fine scenery step into one of the swift sail-boats at the wharf and speed your canoe to the islands or the heights of Brookville—you will never repent it. New England cannot furnish more magnificent and enchanting landscapes. Winnipissoogee lake with its more than 100 isles, as seen from the summit of Red Mountain, hardly equals it. Castine is a most sequestered spot. It is not upon any of the main roads that traverse the State. It is 32 miles South from Bangor—17 from Bucksport and every mile from his latter place carries you so much away from the common thoroughfare of travel. If a stranger is in Castine he is there to view the scenery—visit his relations and friends, or to accomplish some matter of business. The chief events that serve to enliven the Sabbath stillness, of which I have spoken, are the periodical sittings of the Courts—and the occasional debarkation of a Steamboat party from Bangor. The inhabitants of Castine partake of the character of their village and climate. There is a gentleness, —quiet and equanimity about them that are rarely to be found amid the bold enterprise and bustle of the East. Commerce built up the place—and this, together with the regular outfit of the fishing-smacks that run to the great Banks—sustains it in about the same position as it regards wealth and population from year to year. The merchants, many of them, have amassed considerable property. Of farmers there are a few. The soil is generally untractable. The Western parts of the Peninsula are very rocky, yet produce grass enough for sheep. Springs gush out here and there to quench their thirst, and clumps of spruce, birch and otter trees form for them a pleasant shade from the heats of mid-summer.

Castine—a pleasant vision will ever rise to my mind when thy name is mentioned or occurs to me. Never shall I forget that sacred desk—associated with my earliest efforts in the cause of Christian truth and love, where for the first time I felt myself indeed a preacher of the cross—and charged with the responsible care of immortal spirits—or that little band that pledged themselves to commemorate a Savior's love—or that Sabbath school that responded so truly to the vesper prayer and listened with so much interest to the friendly counsels of their devoted Teachers, and chanted with such harmonious and pure delight solemn hymns of praise to the Creator and Father of them all. Never shall I forget those weekly assemblings for mutual instruction and encouragement, for the cultivation of the social feelings, for the attainment of a spirit of true piety—for 'thanksgiving and the voice of melody'—or those happy evenings spent in listening to those time-hallowed and wonderfully rich effusions of olden song, which the musical upstarts of the present day—one may venture to affirm, have never heard, if indeed, they knew of their existence. Long shall I remember my frequent rambles along thy shores—Old Castine—the many curious stones and sea-weeds—shells and fish gathered there, the sea-birds floating upon the breast of the blue waters—or careering and screaming over-head and along the margin of the waves—the bleating of the sheep floating from the islands in the stillness of the evening twilight—the vessels in full sail, from ship to fishing-smack, bounding in from the mighty sea—the star-lit nights—clearer and brighter than of the west—that happiest eve when an unexpected brother was my guest—and sitting in our chamber and discoursing of things that stirred our souls—we threw our windows up;

'And looked forth to the sky whose floating glow
Spread like a rosy ocean, vast and bright;
And gazed upon the glittering sea, below,
Whence the broad moon rose circling into sight,
And heard the wave's splash and the wind so low'—

the lovely bay ne'er torn with bitter squalls—on which I first learnt to guide my little boat without pilot or companion. Long shall I remember one afternoon when pursued by a man mermaid or merman—an unaccountable creature with broad face and capacious head—large human eyes, and locks somewhat gray and long, which darted towards me under water, reappearing at intervals to look around and at me, and at length when with some haste I ran into a nook hard by, disappearing to be seen no more.

Long shall I remember that aged woman, a shining light of the church who lived all but an hundred years, who was active as a person of three score, and retained all her intellects and affections to the last—and died as she had lived full of faith and hope;—that solemn time when rowed three miles across the waters in light skiffs by two hands—and from our landing place obliged to foot it several miles in company beneath a sweltering sun, to attend the funeral solemnities of an old man—a patriarch indeed around whose remains had gathered a company of mourners from the four winds of heaven;—and that afflicted son of man, with a large family of youthful sons and daughters dependant upon him for subsistance, in the prime of life, suddenly taken down by an excrutiating and horrid disease, unable to eat or drink, yes, sad to say or think upon, literally starved—starved into his 'narrow house.'

And those thrilling tales of deserters from the English Camp who were taken and subjected to the severity of martial law—shot outside the fort, into their coffins as they kneeled over them by a file of their obedient but heartrent comrades. These and many other things will never be forgotten.

Much professional labor—the short intermission between services on the Sabbath, affording little opportunity for the repose of mind or body, together with the powerful action of an atmosphere saturated with salt-vapors upon my constitution, made it necessary for me to obtain a release from my engagement at Castine to seek a more southern clime. It is now the middle of February and the best of sleighing—accordingly a quick run over the hardened snow soon brought me again to the metropolis of N. England. S. A. D.

THE TWO FISHERS OF MEN.

A reverend gentleman by the name of Whitney, one of the pillars of the church in Connecticut, was in the practice of fitting young men for the ministry; and it so happened on one occasion, that two of these pupils finished their theological studies about the same time, and went forth into the world to enter on the duties of their profession.

They were very different in their tempers and their talents. Isaac was a man of learning and ability; but exceedingly meek and modest withal. Ezekiel was a person of inferior attainments; but full of self-confidence, noise, and fury. The former was mild and gentle, charitable and forgiving; the latter was harsh and overbearing, severe and relentless. The one was contented, if he could *win* souls to heaven; the other was determined to *drive* them there.

With these differences in talents and dispositions, they set forth upon their ministry. They travelled and preached. They were indefatigable in the discharge of their duties. They were 'instant in season, and out of season.' After having completed a mission of two or three years, they returned to their old master—Rev. Mr Whitney.

'Well Isaac,' said the old man, 'how have you succeeded?'

'Beyond my expectations,' said the modest disciple; and his countenance brightened as he spoke.—'My efforts have been every where met with kindness, and a disposition on the part of my hearers to profit by them.'

'You have made some converts, then, I suppose?'

'Indeed, I hope no person has been made worse by my preaching; and I think I have reason to believe that many have 'turned from the error of their ways to the wisdom of the just?'

'I am glad to hear it, Isaac; I am glad with all my heart,' said the old man, as he grasped anew the hand of his meek and humble disciple.—'And now, Ezekiel,' said he, 'let me hear what success you have had.'

'Ah, sir,' said Ezekiel, with a sigh—'I have had no success at all.'

'None at all! I am sorry to hear it.'

'So I am sorry to tell it—but it is none the less true for all that. All my efforts have been like pearls cast before swine.'

'You have not been idle, of course?'

'Idle! no, I have preached indefatigably; I have labored day and night in reproving and rebuking sin and its perpetrators and abettors. Never, for a moment, have I spared either the one or the other; neither have I opened my mouth but to warn the wicked of their wickedness and folly, and to point them to the awful consequences of their estrangement from God, and their perseverance in the paths of iniquity. I have set the whole terrors of the law before them, in their most frightful shape—I have pictured in the most glowing colors the miseries of the reprobate—I have ——'

'No doubt of it—no doubt of it;' interrupted the old man. 'That you have abundance of zeal and warmth and fire, and all that, I have not the least doubt, Ezekiel. But with all these, how happens it that you have had no better success?'

'I don't know, I'm sure,' said Ezekiel, with an air of despondency.

'Well, I will tell you. Both you and Isaac here set out to be 'fishers of men.' In fishing, as in all other employments, some little skill is required to insure success. Isaac has succeeded beyond his expectation; and, I have no doubt, is much the better fisherman of the two.'

'May be so,' replied Ezekiel, with a mortified air; 'but I'm sure I've tried hard enough.'

'Granted; but I will show the difference. Isaac takes a small hair line, with a neat little hook; and makes use of a long slender pole, that will bend every way with the greatest ease. He approaches the stream without noise, covers his hook with an attractive bait, and carefully dips it in the water; he moves it gently and skillfully to and fro, raises and lowers it alternately, and performs such other manœuvres as judicious anglers best understand. The fish are attracted; they draw around in great numbers; they take the bait one after another; they are dexterously drawn out; and there is the great secret of your friend Isaac's success.

'Now I will give you a picture of your own fishing. You take a stout ten-foot pole; you fasten thereon a cod line; and to the cod line you attach an enormous hook armed with a frightful barb that no bait can cover. Thus prepared, you put upon your hook a live scorpion. 'I must certainly take them now,' say you. Accordingly, you rush to the bank of the stream; throw in your hook with violence, and frighten all the fish. Not successful according to your expectations, you become still more rash and violent. You draw out your hook in rage, put on another scorpion, and dash it in again with all your might.—'Now,' say you, 'bite, bite, or starve and perish.' The poor timid fish flee from you in dismay; and this, friend Ezekiel, is the cause of your want of success.'

A *tooth* of Sir Isaac Newton was sold in 1816, for the sum of seven hundred and fifty pounds. The nobleman by whom it was purchased, had it set in a ring, which he continually wears. *Apropos* of teeth, it may be mentioned, that at the time when the bodies of Heloise and Abelard were removed to the Petits-Augustine, an English gentleman offered 100,000 francs for one of Heloise's teeth.

As when the sun approaches towards the gates of the morning, he first opens a little eye of Heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and, by and by, gilds the fringes of a cloud, peeps over the eastern hills, thrusting out his golden horns like those which decked the brow of Moses, when he was forced to wear a veil, because himself had seen the face of God, and still, while a man tells the story, the sun gets up higher, till he shows a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers;—even so is a man's reason and his life!—*Jeremy Taylor.*

[From the Religious Herald.]

VISIT TO THE SINGING CAVE,

IN MONROE COUNTY, VIRGINIA.

This cave is situated near the road leading from the Salt to the Red Sulphur, about equidistant between the two Springs. The neighboring country is interspersed with hills and valleys; so that, at every turn, the traveller meets with a view of a new and richly variegated scenery. It has received its name from the fact that when a person speaks in a certain part of it, a reverberation ensues, altogether charming to the ear. Tradition says, in former days, the young of both sexes were wont to assemble here, and, after having illuminated the cavern with hundreds of torches, unite their voices in singing their favorite airs.

It was a delightful morning, in the month of July 1834, when Dr. B. and myself, accompanied with a guide, visited this cave. Our lights consisted of two small torches, and a candle with more wick than tallow. Says our guide, as we stood at the entrance,—'This cave has *not less than one hundred and fifty different branches*, and no person has ever been in all of them,—yet, I know the principal parts.' We, however, never thought of danger, as we intended to return immediately. The mouth of the cave was from ten to fifteen feet in diameter. We entered by a very gradual descent. A few paces took us into the midst of

'A pulseless silence, dread, profound,
More awful than the tempest's sound.'

All was a death-like stillness, save the slow, but continual dripping of water from the arched roof, and the solemn echo of our voices, as we expressed our admiration at the scenery by which we were surrounded. We proceeded slowly, observing the structure of different parts of the cavern, and the various crystalline formations of carbonate of lime, until we had gone about four hundred yards. Here we found our course interrupted by a steep, rocky descent that lay just before us. We looked over, but our view was limited by thick darkness. We threw down rocks, but could only hear them plunge into deep water. The noise of a running stream, gurgling among rocks, faintly fell upon the ear, and then died away in a distant part of the cave. Our guide told us we might venture down with perfect safety, and go out on the other side of the hill; but as our lights were growing short, we concluded we would return. When we had come in sight of the place by which we entered, we discovered an opening leading to the right. We had to enter in a stooping posture, though directly we were ushered into a large room, the remote parts of which were not illuminated by our torches. So completely was our attention occupied, that we were induced to go on nearly a quarter of a mile, when this part of the cave narrowed down into a perpendicular cleft in the rock. The shortness of our lights now admonished us to return without much delay. For my part, I began to think of the '*hundred and fifty branches*,' some of which no person had ever seen. I observed, 'we are returning the way we came, for here is the *smoke of our lights*.' Directly, however I discovered that no smoke was to be seen; nor had I ever been in the part of the cave in which we were at that time. How we had taken the wrong way, I could not tell. I knew by the countenances of the others, that they were confused. I then broke silence, (for we had been walking on for some minutes without a word,) by taking Dr. B. by the hand, and saying, '*Dr. we are lost*.' '*That we are*,' said he. I shall never forget the manner in which he pronounced these words, and the influence they exerted upon me. I had almost sunk to the ground. And now our guide, who had gone before cries out; 'I am at the end of this branch.' He returned, for he could go no further. At our request, he put out his light, so that when ours were burnt up, we might light his. We halted a minute to parley. Our guide pointed one direction for the mouth of the cave, Dr. B. another, and I, a third; but we were all wrong. 'What we do, we must do quickly,' says the Dr. 'for we shall directly be in the dark.' Many were the thoughts that rushed through my mind, in quick succession. In this cave, a man was lost three days; in Kentucky, another perished; and are we to lay down on this cold earth, or fall into these huge pits and die in darkness, and none to tell what has become of us? I then silently raised a fervent petition to Heaven for divine assistance, in doing which I felt a submissive composure, firmly believing that the Redeemer would lighten up that dark cavern by his smiles in a dying hour. We still groped our way onward, not knowing where we were going, but occasionally we would make a mark in the loose earth, so that, if in our wanderings, we should again see that mark, we would know where we had been. Directly we saw something like the mellowy tints of evening as the last rays of the departing sun fell upon the cloud in the distant horizon; it was the light reflected from the mouth of the cave. Never was it received with more joyfulness of heart.

MEMOIR OF BERNARD WHITMAN.

BENJ. H. GREENE, 124 Washington st. has this day published 'Memoir of Rev. Bernard Whitman.' This volume contains a likeness of the subject of the memoir.

—Also—

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—Also—

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ALCOTT'S CONVERSATIONS VOL. 2.

THIS day published by JAMES MUNROE & Co. Conversations with Children on the Gospels, conducted and edited by A. Bronson Alcott. vol. 2. feb 18

THE ODEON. The Odeon; a collection of secular melodies, arranged and harmonized for four voices, designed for adult singing schools, and for social music parties—by G. J. Webb and Lowell Mason, professors in the Boston Academy of Music.

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It is believed that two advantages would result from a general use of this, or a similar work. In the first place, it is believed that the psalm tune is not well adapted to develop the voice. It is constructed for a different purpose, and does not, in its nature, admit of that animated and sprightly execution, which is essential to a full development of vocal powers. In the second place, it is believed that there is, in the minds of many teachers, an objection to the use of psalm tunes, for the purposes of instruction, derived from, or incidental to, its more sacred character. Being intended for worship, the most holy names, and doctrines, and facts of religion, are, of course, continually introduced; and in teaching, the master often finds it necessary to repeat again and again the most sacred passages, for the mere purpose of scientific instruction, without being able to derive or impart any of the religious feeling or sentiments, which should always accompany the performance In this manner, the religious sensibility of both teacher and pupil is believed to be often wounded, and the effect must be to render it less and less delicate.

If secular music, properly adapted to the purposes of instruction, should be used in the first development and training of the voice, and psalmody should afterwards be learned as a distinct species of music, it is believed that the musical powers of the pupil would be more fully brought out, and a correct execution of psalmody be better attained in the end.

Great pains have been taken to exclude every thing that can be objectionable, in the language or sentiments.

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November, 1836. CHAS. H. ALDEN.

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